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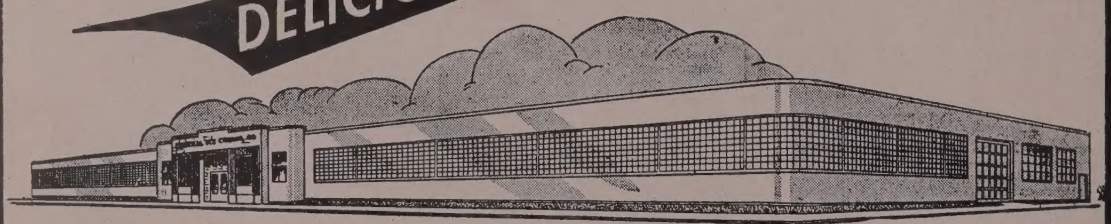

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HOBART HUSON

Prof. ALBERT C. ANDREWS

DEMETRA VAKA

TH. CONSTANT
and
Members of the
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DR. COSTAS PROUSSIS

STEPHANOS ZOTOS

C. J. LAMPOS

JOHN BELASCO

and others

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C. J. LAMPOS, Literary Editor
JOHN DARIOTIS, Business Manager

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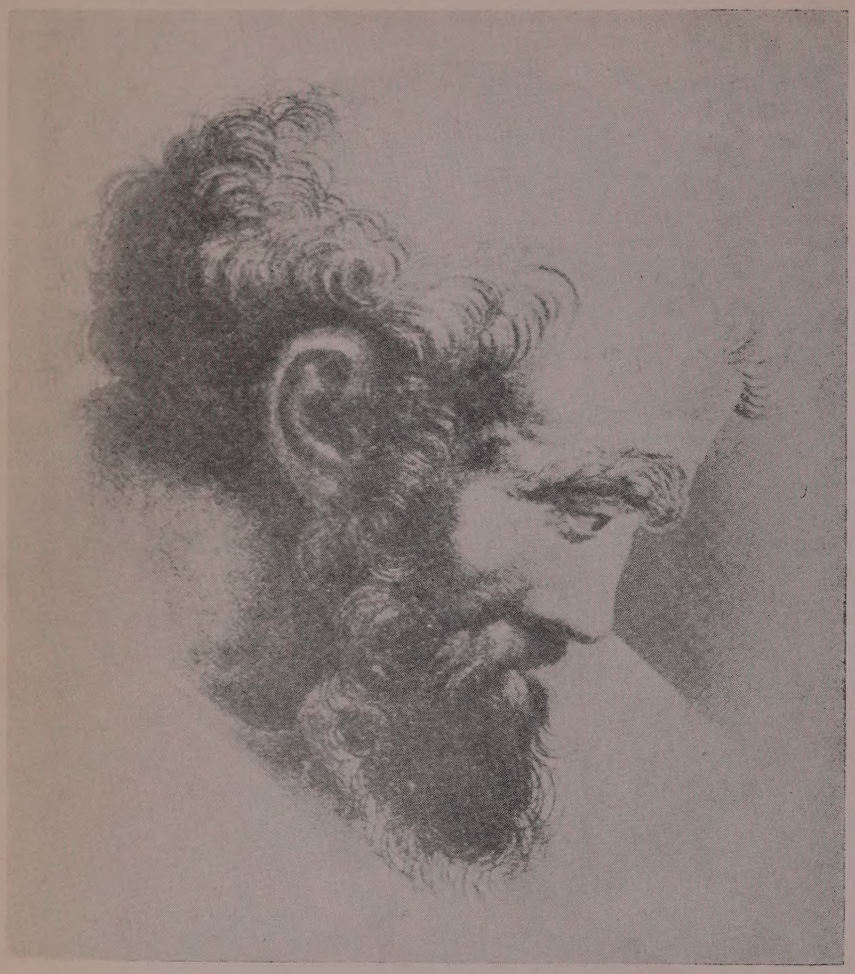


# PYTHAGORAS
## *of Samos*

(Fresco by Raphael)

The hero of our story is Pythagoras. Born to immortality five hundred years before the Christian era began, this titanic spirit overshadows Western civilaziton. In some respects he is more vividly alive today than he was in his mortal time 25 centuries ago, when he deflected the momentum of pre-scientific history toward our own unimagined scientific and technological culture.

Mystic, philosopher, experimental physicist, and mathematician of the first rank, Pythagoras dominated the thought of his age and foreshadowed the scientific mysticism of our own.

. . . By the middle 1930's a few prominent and respected physicists and astrophysicists . . . strode boldly back to the 6th century B.C. to join their master (Pythagoras). Though the words with which they greeted him were more sophisticated than any that Pythagoras might have uttered . . . the meaning implicit in their refined symbolisms . . . had not changed in 25 centuries: **Everything is number.** He understood what they were saying."

ERIC TEMPLE BELL in
"The Magic of Numbers"

ATHENE

THE AMERICAN MAGAZINE of HELLENIC THOUGHT

SPRING, 1952 DEMETRIOS A. MICHALAROS, Editor VOL. XIII - No. 1

# THE STORY OF SAMOS *By Hobart Huson*

## I.

### DESCRIPTION OF CLASSICAL SAMOS

Samos is an island in the Aegean sea separated from the promontory of Mycale, on the Asia Minor mainland, by a strait about two miles in width. The splendid city of Ephesus, on the mainland, lay about 35 miles to the northeast from Samos city, while the magnificent city of Miletus was situated at the head of the bay of Ladé, about 65 miles to the southeast of Samos. Between the two mainland metropolii, and almost across the strait, was the famous city of Prienê. To the south of Samos is a group of small islands, including Patmos and Cos, the first of which can be seen by naked eye from Mount Arbelos (Spillainê). The island of Samos comprises only 180.6 square miles, but that small area is filled with more scenic beauty and historical sites than almost any similar area in the world. In ancient times the island lay strategically at the cross-ways of sea-lanes between Egypt and the Euxine, and the heads of the caravan routes located at the mouths of the Cavester, Iasus and Maeander rivers, which lead to Babylon and the East, which explains the amazing commercial and naval supremacy of this tiny state.

The island is a rocky mass, composed of granite, sandstone and limestone. Its surface is rugged and mountainous. Mount Cercatius, or Kerkis, altitude 4.725 feet, the highest mountain in the Aegean islands, lies at the western extremity of the island. Thus Samos abounded in good and easily accessible building materials. In classical times the island was well timbered, — pine, cypress, oak, and cedar, predominating. These furnished the heavy timbers for the island's shipbuilding industry. The isle was also well watered by several pretty, crystalline streams, numerous fountains and countless mountain springs. Three well known rivers of antiquity were the Imbrasos, which rose in the mountains and emptied into the sea, near the Heraeon, west of Samos city; the Chesion, in the vicinity of present day Vathy, and the Ibettes. Two of the most famed fountains were those of Gigartho and Leucothea. (Pliny, N.H. c.v. 37). The famous spring Ampelos, back of Mount Arbelos, whose waters were carried into Samos by the Eupalinion aqueduct. The rivers and brooks flowed through verdant valleys, the fertility of which was justly famous of yore. Strabo declared that "Samos was so fertile one could get milk from a chicken." (Strabo, xiv). Pliny said, "The mountains, covered with trees, which bestow on them eternal verdure, give birth at their feet to springs which fertilize the neighboring plains." (Pliny, N.H. v. p. 287; Tournef. Voyag. i, p. 414)

The Samian school children of today in studying the geography of their historic homeland are told that in shape the island resembles the form of a hare. The projections represent promontories, the indentations coves, bays and harbors. In classical times many of these promontories were marked with temples of some one or another of the numerous divinities, and there were several ports and landing places in the coves, besides the great port of Samos. Among places of ancient Samos are mentioned Kalami, where was a Heraeon, Panhormus, which seems to have been the name for the great harbor of Samos, and Palinurus, where (190 B.C.) Polyxenidas landed. (Livy. xxxvii, x, 6-7).

Anciently there appear to have been three general subdivisions of the island, which were used by the sons of Aeaces in their original partition. These were called, respectively, Astypalea, Chesia, and Aeschrionia. Astypalea was the area which included the City of Samos, and the coastal plain on which was situated the Heraeon. Chesia comprised the area watered by the Chesion river, and included present day Vathy, Aeschrionia, embraced the western portion of the island, including Mount Cercatius, and the areas of present municipalities of Carlóvasi and Mesaphokampos. The first part fell to Polycrates, the second to Pantagnotus, and the third to Syloson. (Arch. Samoi, iii)

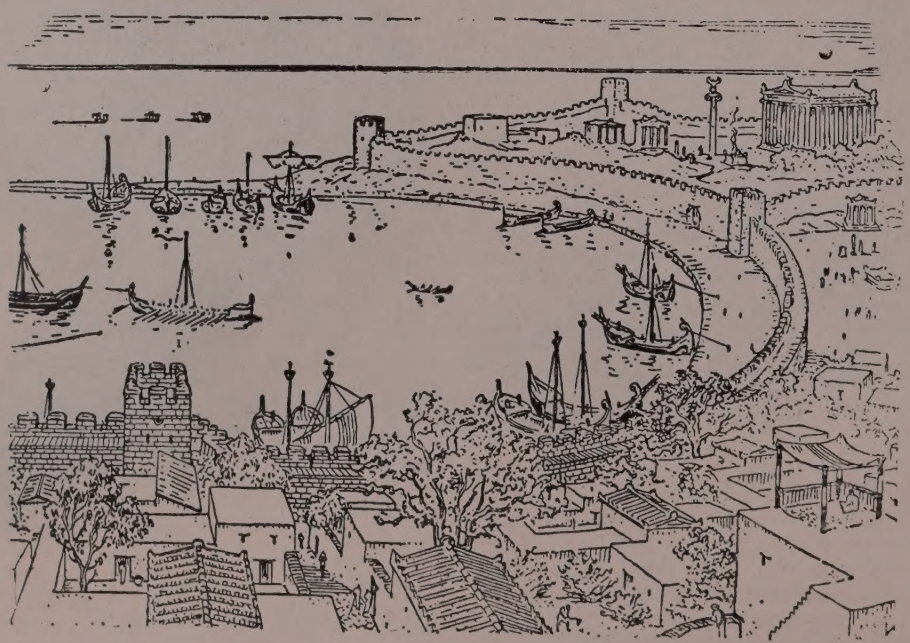
Now for a description of the City of Samos as it must have appeared in the time of Polycrates, the high noon of its glory. The basis for reconstructing such description has been furnished by ancient writers,—Herodotus, Pliny, Strabo and Apuleuis, among them. The great city was situated on the southeastern corner of the island. Its metropolitan area extended from the promontory of Poseidon, on the east to the Heraeon on the Imbrasis river, some seven or eight miles to the west, and from the sea to the crest of Mount Arbelos, (Kastre, Spellainé), which elevation sets back about a mile or more from the shore, leaving intervening a gently rising coastal plain into which

two spurs or fingers project. The easternmost of these spurs or ridges was the promontory of Poseidon, on which stood a splendid temple of that divinity; the other, the westernmost being the promontory of Astypalea, the oldest part of Samos, out of which rose the peak on which the citadel of Polycrates, or Castle of Samos, towered. Within the forks of these promontories lay the great harbor of Samos, which was protected by the arc-like mole, described by Herodotus. The modern town known as Tigani now occupies the ridged-promontory of Astypalea, and the harbor of today is a dimunitive part of the once great harbor. Across the strait from the promontory of Poseidon, on Samos, was the promontory of Mycalé, at Galaucé, a landing place to which, in 411 B. C. Athenians moved their fleet of 82 ships during the Peloponnesian War. (Thucy. viii, 79)

"When we enter the road of Samos," says Strabo, "we see on the right the promontory of Neptune, on which stands a temple to that god; on the left the temple of Juno, and several beautiful edifices that appear through the trees which shade the banks of the Imbrasos. In front is the city, situated partly along the seashore, and partly on the declevity of a hill which rises on its north side." (Strabo xiv, p. 637; Bart. Anarch. iv, p. 141). A little to the right of center of the front, towering above all else on the summit of Astypalea, was the massive citadel of Polycrates, with its mighty circular turrets, "the whole view of which, as seen from the water, announced the ruler of the sea." (Burtius, ii. 165) Below the citadel, descending in tiers were hundreds of noble edifices sturdily constructed of stone, with floors of mosaic,—temples of the gods, or homes of the aristocracy. "The city is equally distinguished with any that the Greeks or barbarians possess on the neighboring continent." (Hdt. iii, 139)

Along the water front rose the great stone walls of the city, with their several towers or bastions. The wall integrated with the sheer cliff of Astypalea, and extended westwardly in a slight arc, a short distance from the shore line, to a point near the Lake of the Swans, or Apolline Lake. Thence it started towards and up the mountain to its crest, enclosing the entrance to the aqueduct. The wall followed the crest in an irregular line, in a general southeasterly direction, to a point above the left center of the harbor, then followed an eminence to the harbor, from which point it followed the shore line westwardly, integrating with the precipice of Astypalea. Along the shore of the harbor, were tremendous ship-sheds, partly on land, partly overhanging the water. Towering beyond the walls were numerous temples with burnished roofs, surrounded by beautiful sacred groves, and magnificent public buildings. In the side of the mountain was the large amphitheatre, and along the slopes of the mountains and ridges were thousands of homes. The background was crowned by the great kastre, or acropolis, on the mountain summit, at the point where the wall angled atop the crest. In the sides of the mountains were numerous pits or grottoes, from which the building rock for the city was obtained, thereby giving the mount the name Spillainé. The quarrying was done by slaves.

Upon entering the city from the harbor, one found himself in a well laid-off town, which was a thriving bee-hive of industry, with a population of from sixty to eighty-five thousand souls. The streets of the older portion of the city were narrow and irregular in direction, and were paved with



SAMOS at the heyday of its glory

## Hobart Huson

Hobart Huson, outstanding Pythagorean and Samian scholar and author of the Samos material included in this issue, is a native of San Antonio, Texas. He holds a law degree from Cumberland University and has parcticed law for about 37 years. He is an indefatigable research worker on philosophical, historical and religious subjects. He is also the International Director General of the revived Pythagorean Order. This Order is now negotiating with the Greek government for the establishment of the international secretariat on the island of Samos.

Mr. Huson's interest in Pythagoras dates back to the days when he joined the Knights of Pythias, an organization based in part on the exemplary friendship of two ancient Pythagoreans, Damon and Phintias (Pythias).

A biography of Pythagoras began over twenty-five years ago will be published in 1953. Mr. Huson is also the author of "Pythagoron" (1947) a collection of the moral, religious and ethical teachings of the Greek sage. To complete the biography, Mr. Huson visited many great libraries in this country and in Europe; and he visited the scenes connected with the life of Pythagoras where he obtained pictures, studied legends. He is an honorary citizens of the towns of Tigani and Vathy in Samos. He served in both world wars and is at present a Colonel commanding the 9th Infantry Regiment, Texas State Guard Reserve Corps.

In addition to his extensive contributions on Pythagoras and Samos in this issue, he has also written a study of "Samian Hera and the Heraeon", two articles entitled, "Samian Men of Letters" and "Samian Slaves Who Became Famous" and original material on "Polycrates: Tyrant of Samos" all of which will be published in subsequent Athene issues. Another article entitled "Ancient Samian Arts and Artists" was printed in our Summer 1951 issue. Copies are available for those wishing to have the complete series of Mr. Huson's articles on Samos.

cobblestones. There were several open areas, one being the old agora on the Astypalea, another being the magnificent lavra, or new market place in the western plain. In some of these open places were flowing fountains. There were hundreds of shops, factories, and places of business of every description. There were numerous public buildings, gymnasia, and school buildings, as in well appointed parks and grounds. The famed Semi-Circle of Pythagoras, was an edifice erected by the Sage for a school, in the time of Polycrates and afterwards used as a legislative hall. (Iamb. Vit Pyth.) Herodotus indicates the temples in the city were numerous. Some of them were very old, such as the original one of the Pythian Apollo. (Paus, II, xxxi, 6) A fine new temple of Apollo, with the inscription of Pythius is said to have been built at the sole expense of Mnesarchus, father of Pythagoras. (Iamb. Vit. Pyth, ii) The temple of Artemis is said to have been especially massive and magnificent. (Arch Samoi, iii) Among other temples within the walls mentioned are those of Hera, Hephaestus, Poseidon, Hestia, Aesculapius, Athena, and Dionysus. It is probable that there was a sanctuary of our Kabeiri on one island. There were several oracular shrines of Apollo located at various places.

The city appears to have had three divisions, the old city, on the Astypalea; the new city, which incorporated with the old the suburbs, such as Milloi, where Pythagoras is said to have lived after his return from the Orient; and an area walled off to itself lying north of the harbor, which may have been part of the original Astypalea.

There were several magnificent thoroughfares traversing the newer parts of the city, the most splendid being the Sacred Way to the Heraeon, another being a way to the amphitheater the aqueduct, and the acropolis. There were probably well-travelled streets flanking the walls. The Sacred Way led through a great bastioned gate in the west wall. Outside the walls it was lined with tombs and mausoleums and shrines. To the north side was the necropolis. One of the popular shrines was the "Tomb of the Lovers". The Sacred Way skirted the north bank of the Lake of the Swans, which was sacred to Apollo, and terminated in the principal gate of the Heraeon. The vicinity of the Heraeon was a small city. In either suburb of the city were villas, farms, vineyards, groves, and orchards, all beautifully laid out and evidencing prosperity and good-living.

The prospects from different sections of the city were beautiful and inspiring. From the harbor, the Heraeon, or the heights, Mycalé, across the strait, was usually in view, its snow-capped peaks, blue, mysterious and awesome. The view from the ramparts of the acropolis was entrancing in whatever direction. To the southeast was the Astypalea, the citadel, and towering Mycalé. To the south and east the great, templed and turreted city lay below, and beyond in the hazy distance of the Aegean, was seen a cluster of islands, Fourni, Patmos, and several others. To the West, nestled the valley of the Imbrosos, with its beautiful homes and parks, climaxed by the noble Heraeon, while over the low mountain beyond the riverlet could be espied the lordly peaks of Mount Kerkis.

Not without reason did the ancient historians declare that "the Samians are the richest and most powerful people of all the states which compose the Ionian confederation." (Bart. Anarch iv. 146; Plut. Pericles; id. Lycurg.)

(Continued on Page 54)

## II.

### THE SAMIAN THALASSOCRACY

The island of Samos, altho containing only about one hundred fifty square miles, ruled the waves of the Aegean for more than two centuries. In fact this tiny island possessed the world's first national navy, which in the time of Polycrates comprised a hundred triremes, (Hdt. iii) all painted Samian red. The Ionians in general were a seafaring people, hence their predilection for the worship of Poseidon, or Neptune; but until the rise of Athens, the Samians excelled the rest in inventiveness, daring, seamanship, and naval warfare. Perhaps the infusion of Phoenician blood had to do with this. "Power lies hard by necessity," Pythagoras remarked. The political and economic well-being of Samos were dependent upon the sea, hence industry and commerce and colonies, and requisite naval power to protect and perpetuate them, formed the basis of Samian policy and foreign relations. Truly at her apogee Samos was the (pre-war) Britannia of the Aegean!

Although Samos was a sea-power prior to the 8th century B.C., her dominance dates from 704 B.C., when Corinth sent to Samos her master shipbuilder, Ameinocles, who built four ships of most modern (Corinthian) design for the Samians. (Camb. Anc. Hist. iii; 622; Smith Dict. i, 141; Thucy. i, 13) This was an ancient instance of lending technicians by one ally to another; for Corinth and Samos at that time were allied against the powerful maritime city of Miletus, which was their commercial rival. To show that there is nothing new under the sun of politics, Corinth afterwards, (ca 600 B.C.), allied herself with Miletus against Samos, when the latter supplanted Miletus as the great maritime power of the Aegean. (Camb. Anc. Hist. iii, 652) The Samians, by their inventive genius, shortly excelled their teachers in the art of ship-building, and we learn that the Samians introduced the building of triremes at Corinth. (Curtius, ii, 158). The Samians studied and solved the problem of combining into a single ship the qualities requisite for both a war and commercial vessel. Curtius states, "On the docks of Samos the plan of the Greek sea-going ship was in all essentials perfected; here it was best understood how to combine ample room for goods with speed of motion." The trireme, the product of Samian inventiveness, culminated in the design famed throughout the ancient world as the Samaena. "This", explains Plutarch, (Pericles), "is a sort of ship, low and flat in the prow, so as to look snub-nosed, but wide and well-spread in the hold, by which it both carries a large cargo and sails well." Hesychius says that the Samaena had a break shaped like a swine's snout. This particular design is said to have been developed during the tyranny of Polycrates, and the name Samaena, or Samainai, was given by him "after the name of his country." (Athen. xii, 540; Plut. Peric.) Shipbuilding was one of the heavy industries of ancient Samos. (Curtius, ii, 138)

"An unwearying impulse for inventions was implanted in these islanders, and at the same time a manly and adventurous spirit of discovery, stimulated by the dangers of the unknown seas.* * * The Samian sailors were among the earliest Greek navigators familiar with the Egyptian seas and none denied to their countryman Kolaios (Colaeusmate) the honor of having discovered the distant western shores of the Mediterranean, and brought into the harbors of Ionia the first tidings of the treasures of Spain." (Curtius, ii, 158) Tin from Spain, and, perhaps Britain, was used by the Samians in making of bronze. Herodotus (iv, 151-152) relates the thrilling adventures of Kolaios,

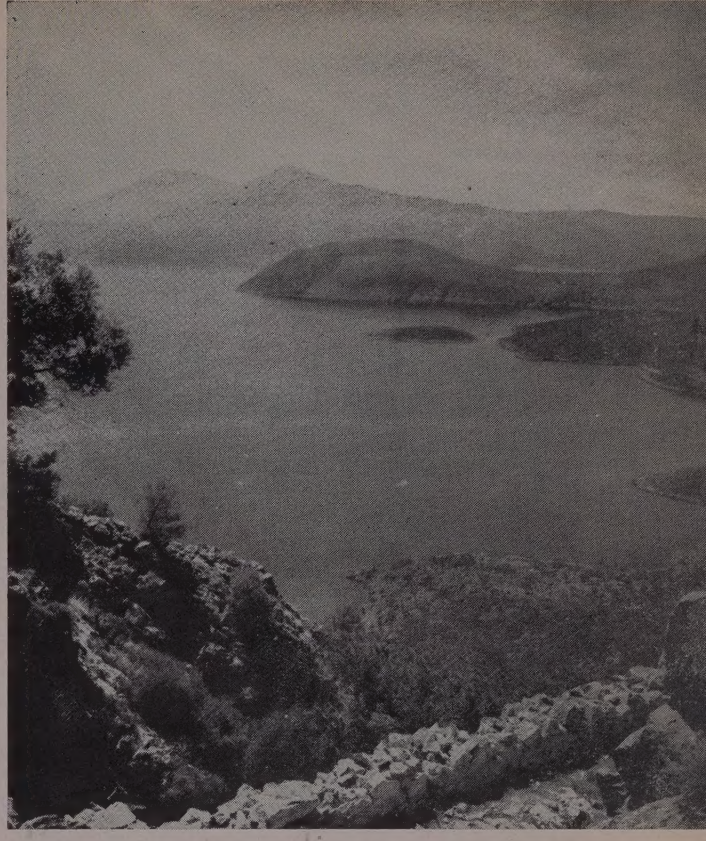
THE KARLOVASI HARBOR, SAMOS

(Drawing by S. Maris)

whose vessel was driven into the Atlantic by a storm "and, at last by some special guiding providence, reached Tartessus," an unfrequented port in Western Spain. From Spain the Thalassiarch brought back to Samos a cargo of gold and tin valued at some sixty talents. (£13,500) (Camb. Anc. Hist. v. 89) From the tenth part of their gains, amounting to six talents, the Samians had made the colossal bronze vessel which they presented to the Heraeon. This voyage, which took place in 8th-7th century B.C. was also responsible for the thenceforward, closest relationship between Samos and Cyrene. Hdt, iv, 151, 152, 154, 162-164). The Samians were, perhaps, the first among the Greeks to navigate by the stars. Navigation may have popularized the study of astronomy on Samos. There were numerous treatises on the art of navigation written by Samians. Phocus was one of these authors. (D. L. i. 23) Polemon (2d cent. B. C.), wrote a geography.

Samian ships navigated the Aegean, Euxine, Mediterranean, and Adriatic seas, and the Atlantic and Indian oceans as well. The island was strategically situated along sea lanes between Egypt and the Euxine, and Ionia and the Pillars of Heracles. Samos was one of those "sea-faring states" which contributed to the numbers of the "people of the sea", who overran the coasts of Asia Minor, (ca 1194 B.C.), and conquered Canaan, (Brit. 17:735), and for a time ruled Egypt. Some of these people were known as Pulesati, or Palasti, or, more commonly, the Philistines. Samian merchants, traders and mercenary sailors and soldiers ranged far and wide, wherever pecuniary profit was to be had. The Samians had a joint interest with the Nilesians and other Greeks in the Egyptian treaty-port of Neukratis, on the Canopic branch of the Nile. (Brit. 16:165). They were to be found far up the Nile at Elephantinĕ (Hdt. iii, 26), and in Aethiopia, and even in the oases of the Lybian desert. (Hdt. iii, 26). They planted numerous colonies, among them being Ephesus, (at one time known as Samorna, (Brit, 14,516), Bisanthe and Perinthus, in Thrace, Celenderes and Nagidus, in Cilicia, Amorgos, Cydonia, in Crete, Hydrea, in the Ionian Sea, Dicaearchia (Puteoli), in Italy, and Zanclé (Messana), in Sicily. Besides these they subjugated strips of coastal Asia Minor, including areas around Mycalé and the Levantine Plain, and numerous islands, including Chios, and Rhenia. According to some authorities Samothrace was colonized by Samos. It would seem rather that in pre-Ionian times some Samians merely took sanctuary on Samothrace.

Each of these colonial ventures has an intriguing history, too often a story of violence and treachery. The ancient Samians had bad repute for good faith, and accusations of treachery and ingratitude against them were rife. Their escapades were too often rank piracy and outright robbery. The founding of Ephesus was noteworthy. Athenaeus relates, "Malachus, in his Annuals of Siphnos, records that Ephesus was settled by slaves of the Samians, to the number of a thousand, who at first had retired to the mountain on the island and done much mischief to the Samians. Five years after this the Samians, in obedience to an oracle, made a conditional treaty



The Eptasidian Straight

with the slaves, and they departed unharmed from the island, sailing forth to Ephesus, where they landed. The Ephesians sprang from them." (Athen. vi, 267 a-b) The slaves seem to have been early Carian, Lelegean, Pelasgian and Phoenician inhabitants of Samos who had been conquered by the Minyan or Ionian colonists. The colonization of the island of Amorgos (ca 650 B.C.) is interesting because of the connection of the poet Semonides therewith. (Cotterill, 165). The Sicilian city of Zanclé, or Messana, was treacherously seized by Samian refugees, about 490 B.C. (Smith, Dict. i, 164, 524-525; id, iii, 762-763; Muller, Dor. i, 804; Paus IV, xxiii, 7; Hdt. vi)

From the 8th century B.C. until the time of Pericles, Miletus and Samos were arch-rivals and arch-enemies, and for more than four centuries there was incessant warfare between them, in which the Samians generally prevailed, or held their own. Miletus prior to the time of Alexander was the largest and most magnificent Ionian city on the Asiatic mainland. It possessed a larger population and more natural wealth and resources than Samos, but the powerful and efficient Samian navy made up the difference. Miletus was progressive and energetic. She probably planted more colonies in the Aegean, Propontis, and Euxine than all the other Greek parent-cities of the same area combined. She was in the East what Sybaris was in the West, except the Milesians were not effeminate, and their leaders were astute. The greatness of the Samian navy, which in the time of Polycrates, crushed Miletus, must be apparent. (Strabo, xiv 637; Plut Apoph. Lacon ii, p 232) It was said "That the Samians are best among the Ionian for athletics and at naval war-

fare." (Paus. VI. ii, p 9) Thucydides states that the Samians came within an inch of wresting naval supremacy from Athens in the 5th century B. C. (Thucy. viii, 76).

Even after the eclipse of Samos as a world-power, her navy and naval men continued to enjoy a just fame. From the time of the accession of Syloson, brother of Polycrates, (ca 519 B.C.), until the time of Xerxes, the Samian navy was in "Persian Service," except when it revolted with Ionia, and contributed its navy to the patriot cause. It however, abandoned the allies in the midst of the battle of Ladé, and returned to the Persian allegiance, under Aeaces, son of the first Syloson. Theomestor of Samos, son of Androdamas, commanded a vessel in the Persian fleet at Salamis (B.C. 480), and Xerxes, as a reward of valor, made him tyrant of Samos. (Smith, Dict. iii, 1079). The next year, however, the Samians, under Hegistratus induced the Athenians to liberate Ionia, and overthrew the island tyranny, and participated in the great battle of Mycalé. (479 B.C.). In the wars between Samos and Pericles, (444-440 B. C.) the Samian philosopher-admiral Melissus maintained the naval tradition of his country and defeated a squadron of the Athenian fleet. (Smith iii, 195; Thucyd. viii, 76). This war was caused by Athenian intervention, in favor of the latter, in one of the perennial wars between Samos and Miletus, this time over Priêné. Thereafter Samos was absorbed into the Athenian empire, and her fleet formed a segment of the Athenian navy. During Alexander's War with Darius, the Persians used Samos as a base of naval operations against the Macedonians fleet at Ladé. (Arrian. Anabk I. xix)

Samian naval officers served under the Syrian Greek kings, who were Alexander's successors. One of these Samians was Themison who, in 315 B. C., commanded the fleet of Antigonus, and in 306 B.C. commanded part of the fleet of Demetrius in the great sea-fight off Samos. (Smith, Dict. iii, 1023)

Samos was a great naval power prior to the time of Polycrates, but that tyrant raised its efficiency and prestige. As has been described, he was responsible for the type of warship known as the Samaena, and he increased their number to one hundred. He improved and extended the harbor facilities. One of his notable works was the great mole, which is described by Herodotus as "going all round the harbor, near twenty fathoms (about 103 feet) deep, and in length above two furlongs, (about 402 yards)" (Hdt. iii, 60). This mole, which was intended to secure the harbor and shipping from the South wind, was constructed of piles of rock dumped into the sea, and was in the shape of an arc, with openings at each end, so that the harbor was almost circular. (Curtius, ii, 165). This great harbor could shelter and protect at one time the entire Samian navy. Along the shore of the harbor were great stone quays, with iron rings set in, to which the ships could be tied. Moreover, the landings were equipped with gigantic sheds, under which the vessels might lie at anchor. Dunbabin says the harbor of Polycrates became a model for similar harbors in Sicily and elsewhere (Western Greeks, p. 405).

Although it seems to have engaged in similar practices as of old, Samos under Polycrates was a piratical state. (Curtius, ii, 164-165) Herodotus says of the tyrant: "He had a fleet of a hundred penteconters, and bowmen to the number of a thousand. Herewith he plundered all, without distinction of friend or foe; for he argued that a friend was better pleased if you gave him back what you had taken from him, than if you spared him at the first. He captured many of the islands, and several towns upon the mainland. Among his

(Continued on Page 50)

SAMOS SEASCAPE

(Drawing by S. Maris)

## III.

### PHILOSOPHERS AND TEACHERS OF SAMOS

**(other than Pythagoras)**

It is said that the Seven Wise Men of Greece convened to preside over the birth of Pythagoras, and that the meeting was attended by the Sybils, one of whom was the Samian. According to most authorities this mystical conclave was held at Delphi; but there is authority for its holding on Samos. Irrespective of the truth or falsity of this legend, Samos has cradled many world-famous philosophers and teachers, beginning with the divine Pythagoras, whose life is treated separately elsewhere.

Whether or not Thales and Bias, two of the Seven, ever participated in the mystical conference referred to, they undoubtedly visited Samos on numerous occasions. The astronomical observatory of Thales was atop of Mycalé; just across the strait (Philost, Vit. Ap. Ty) It is likely that Pittacus of Mytilene, and Cleobulus of Lindus on Rhodes, also visited Samos. It is well established, however, that Pherecydes of Syros lived and taught on Samos, and some of his exploits during such time have been related at another place. (Suidas, In Pyth, Porph Vit Pyth. 2, Diog Laert. i,) Zamolxis, who was a slave and disciple of Pythagoras, and who ultimately became the teacher and god of the Getae, also has been noticed elsewhere.

The first native Samian teacher of note, of whom we have record, is Hermodamus the Creophylian, a descendant of Homer. Hermodamus was the first teacher of Pythagoras and was his early companion and friend. While young Pythagoras was on Syros with Pherecydes he longed for the companionship of his dear Hermodamus. Upon his return from Syros he devoted most of his hours with this illustrous preceptor. When Pythagoras left Samos to go to Thales at Miletus, Hermodamus accompanied him, (Iamb. Vit Pyth, ii) Unfortunately we have very little concerning this ancient scholar.

Arignoté, who is said to have been a daughter of Pythagoras, and Theano, lived and taught on Samos, according to some authorities. Some would have this Arignoté as being merely a disciple of Pythagoras. This illustrious Pythagorean Woman was a writer of note, and wrote verse and epigrams, and books on religious subjects, particularly of an Orphic nature. (Smith, Dict i, 185; Suidas, s. v. Arignota; Clem Alex, Strom iv, 522d; Harpocrat, s. v. EUDT.)

Of male Pythagoreans who lived on Samos, Iamblichos mentions Melissus, Lycon, Archippus, Glorippus, Heloris and Hippon. (Vit Pyth, xxxvi). There appear to have been at least two Pythagorean philosophers of the name of Archippus. (Smith, Dict i, 273). We have little left to us concerning these eminent men, other than Melissus and Hippon.

About 450 B.C. a youth visited Samos who was to become one of the greatest exponents and teachers of Pythagorean philosophy (Diog. Laert. ii, 23). He was Socrates, hailing from Athens, who many years later was to irritate the hypocrites of Athens by his pointed queries, and to infuriate the idolators by cracking a louse on the altar of Athena, and to pay by drinking the fatal hemlock. In the last he furnished posterity with an example of dying nobly and in perfect attunement with the divine. On this visit young Socrates was accompanied by his illustrious teacher Archelaus. It is

THE SAMIAN SYBIL

(MOSAIC IN SIENA)

probable that the primary object of their coming was to visit the eminent Pythagorean philosopher Melissus, whose fame was beginning to spread, or perhaps, to visit the daughter of Pythagoras, or perhaps, to view the places hallowed by the Great Sage. Socrates, it will be remembered, was the mentor of the divine Plato.

Several pupils of Plato were Samians. Among them was Pamphilus, who became a Neo-Pythagorean philosopher, and taught on Samos. The most distinguished pupil of Pamphilus was the renowned Epicurus. (Smith, Dict iii, 102-103; Diog, Laert. x, 14; Suidas, S. V. Epikouros; Cicero, de Nat. Deor i, 26)

Melissus was distinguished alike as a philosopher, statesman, and naval commander. He commanded the Samian fleet which administered a signal defeat to a squadron of the Athenian fleet, in 448 B. C. Although the Samian navy finally

went down before the might of Pericles' armada, it was probably the exertions of Melissus which prompted the observation of Thucydides that the Samians were within a very little of wresting from the Athenians their maritime supremacy. (Thucy. viii, 76) The victory of Melissus enabled the Samians to break the siege and get in provisions and supplies, (Brit, 17 i 509). The Samian navy was crushed in OI. 84, after Pericles' return. At the end of the war Melissus negotiated terms with the victorious Pericles. (Smith, Dict iii, 195, ii, 1022-1023) Melissus was a native of Samos. His father was Ithagenes. He appears to have been a disciple of the great Parmenides. After his return to Samos he studied, taught and wrote, his views being principally Pythagorean. His character has been highly praised. (Diog, Laert, ix, 24)

The Pythagorean philosopher Hippon was a man of outstanding moral courage; so much so that he was branded an atheist. Smith says of him, "He was accused of Atheism, and so got the surname of the Melian, as agreeing in sentiment with Diagoras. As his works have perished, we cannot judge the truth of this accusation, which Brucker thinks may have arisen from his holding the theory (easily deductible from the views of Pythagoras) that the gods were great men, who had been invested with immortality by the admiration and traditions of the vulgar. He is said to have written an epitaph to be placed on his own tomb after his death, expressing his belief that he had become a divinity." (Smith ii, 493) "From a man I have become a god." His theories were eventually developed by greater philosophers.

About the middle of the 4th century B. C., Neocles, and his wife, Chaerestrate, migrated from Athens to Samos. They were sent as colonists, and were in strained circumstances. Neocles opened a school on Samos, and eked out a meagre existence for his growing family, (Smith Dict ii, 1153; Cicero de Nat. Deor, i, 26; Strabo, xiv p 632, Diog. Laert. x, 1) were Pythagoreans who lived frugally. They had 4 sons, Epicurus, Neocles, Chaeredemus and Aristobulus. Epicurus, who became the founder of the celebrated Epicurean sect, was born on Samos, about 342 B. C., which was some ten years after his parents came to the island (Brit 8:648) It is said that he began the study of philosophy at the tender age of twelve (Diog Laert, x. 14) when he found the writings of the Pythagorean Democritus, the developer of the atomic theory. He thereafter regarded himself as a disciple of Democritus, although he seems not to have studied under him. Although he was a pupil of the Neo-Pythagorean Pamphilus of Samos, he preferred to regard himself as self-educated. Epicurus seems to have been a dutiful son and assisted his father with the school in Samos. (Dio Laert. x. 4) In 323 B. C., he went to Athens, where he studied and taught. Upon the death of the great Alexander and the expulsion of the Athenian settlers from Samos by Perdiccas, Neocles fled to Colophon and there opened a school. (Diod. Sec. xviii, 18, 9) Epicurus left Athens to assist his stricken family in Colophon. Thereafter he taught school at Mytilenê and Lampsacus. (Diog Laert. x, 1, 2, 4). In 306 B. C. he returned to Athens and founded his famous school, which following the examples of Pythagoras and Plato, was open to men and women alike. Perhaps no man was ever greater scandalized, misrepresented and maligned, than Epicurus, who in truth was virtuous, simple, generous, and kind. He taught and lived with his pupils near the Diepylon in a garden, (Smith, Dict ii, 33; Brit 8:648-9) His followers perverted his true teachings.

Conon, the famous mathematician and astronomer, was born on Samos about the end of the 4th century B. C. He was a contemporary of the great Aristarchus of Samos and Archimedes, of Syracuse. The latter is said to have been his pupil. (Smith, Dict. i, 826) He travelled in Italy and Sicily, where he taught, and made astronomical observations and calculations. In Sicily he was a friend of Archimedes. He finally settled at Alexandria, where he spent the remainder of his life in scientific research and writing. He investigated the properties of Conics, (Apoll. Pera. Conic, iv, praef.) and wrote treatises on the subject. He was the inventor of the curve called the spiral of Archimedes. He wrote seven books on astronomy, and made a list of the observations of solar eclipses recorded in Egypt. (Seneca, N. Q. vii, 3) He is said to have given the name Coma Berenices to the constellation so called. He declared that the hair of Queen Berenice, which had disappeared from the temple, had been placed among the stars. (Smith, Dict i, 826; Brit 6:276)

Second only to Pythagoras himself, probably was Aristarchus of Samos, one of the greatest astronomers of history. As he flourished 280-264 B. C., he was probably born toward the end of the 4th century. He is said to have been famous for having been the first to maintain that the earth revolves around the sun. (Smith, Dict, i, 291-292; Brit. 2; 345. This phenomenon, however, was known and used by the ancients a thousand years before Aristarchus, and was taught by Pythagoras. Aristarchus is said to have belonged to the Pythagorean school of astronomy. (Smith, Dict, i, 292) This system was displaced in favor of the Ptolemaic, and was forgotten until revived by Copernicus. The life and achievements of Aristarchus have been treated in several books, one of the latest and best being by Heath. The astronomical theories and observations of this scientist are too numerous to mention in an article of this kind. Aristarchus was ingenious and invented several instruments and appliances used in astronomical observation and calculation, among them being the skaphium. He also invented the Magnus annus of 2484 years. (Smith, Dict. i, 292; Brit. 2:345; Ptol III, i, 1)

Among the last of the savants of Samos was Polemon, who is described as a Stoic philosopher and an eminent geographer. He was the son of Euergetes, and lived about the beginning of the 2nd century B. C. He is said to have been a disciple of the Neo-Pythagorean philosopher Panaetius (Smith, Dict. iii, 109, 435). The latter was a Stoic, who had leavened Stoicism with Platonism, Pythagoreanism and tenets of the older schools. Polemon's philosophy was of this same composite type. Polemon was widely travelled. He made extensive journeys through Greece for the purpose

(Continued on Page 55)

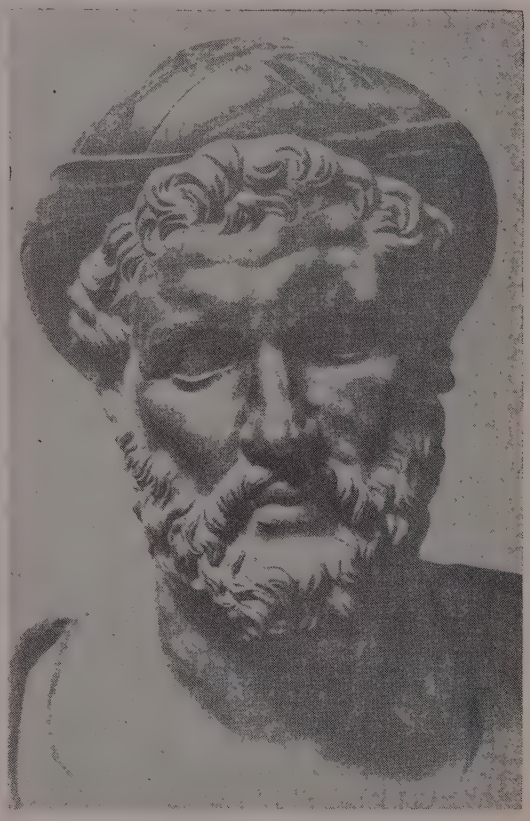
## IV.

### PYTHAGORAS, THE GLORY OF GREECE

The Glory of Samos and of Ancient Greece is Pythagoras, the First Philosopher, and, undoubtedly, the finest mind and the most versatile genius the world has ever known. This remarkable man was born at Astypalea, or the Old City of Samos, in the 6th century B. C., circa 580. His birthplace is thought to be marked by the Church of the Metamorphosis, in modern-day Tigani, which occupies the crag of the Astypalea. His parents were Mnesarchos, merchant-seaman and captain of industry, said to have been the wealthiest man, of his time, on the Island, and Parthenis, afterwards renamed Pythais, reputed to have been the most beautiful Samian woman of her generation. The Sage appears to have had several brothers and, perhaps one sister.

In the blood lines of the Grecian Sage were represented many nations, some of which were regarded as mythological, even in his own day. Nevertheless he was accounted a pure-blooded Greek, and probably had as much right to be regarded as such as any other Hellene of the 6th century. Nonetheless there flowed in the veins of the Samians of his time, the blood of the Atlanteans, Hyperboreans, Amazons, Hindus, Iranians, Pelasgians, Leleges, Carians, Minyans, Minoans, Cretans, Semites, and Phoenicians, as well as of the Ionians and Peloponnesians, all of whom had occupied, at various periods, this mystic island. There can be little doubt that the ancient Samians were distinctive from their fellow-Greeks, in race, characteristcs, culture, dialect, customs, talents, and traditions. As pointed out in other articles, the ancient Samians had scientific and inventive minds, which they lent to mathematics, navigation, engineering, architecture, and working molten metals. These distinctive talents no doubt, were due to intermingling of bloods, and Pythagoras possessed them in a superlative degree.

The religion of the priests of Samos, also, was distinctive from that of the Greeks in general, although it possessed much in common with those peculiar religions to be found in the upper Aegean islands, such as Samothrace; most of which were



Ancient Statue of Pythagoras

in someway conected with fire and the Noachians. Although Pythagoras is accounted the founder, in the West at least, of mathematics, music, medicine, astronomy, law and government, and scientific education for lay-people (men and women equally), his predominance as a religious leader, and a founder (actually a perpetuator) of a religion, is not generally realized. As James Hastings remarks: "It is certain that Pythagoras is entitled to be called the father of science, and it becomes more and more clear that all European religions and others, so far as they do not originate in Palestine, can also be traced to him."

Research and study indicate that the secret religion of the Samian priests was a schismic branch of Aryan religion of the one asexual Spiritual God, which at one time universally prevailed in dim antiquity, and which eventually divided

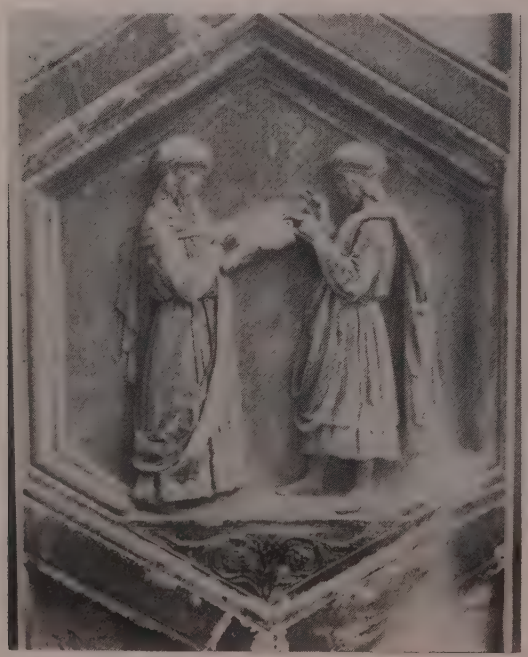
View of the City of Samos from Mt. Arbelos

into the Yoni and the Linga, and which had been brought into Asia Minor, Egypt, and Europe from the Himalayas. It was to this ancient religion that the mysterious Melchizedek, and the Sons of the Prophets, and the pre-Christian Carmelites, and Nazoreans, belonged. The three-fold divisions of this once mighty religion had been implanted in Greece, Gaul, and the British Isles, by the Hindus and the Iranians, during their respective occupancies of the West; that of the Hindus apparently being before the Atlantean deluge. Pythagoras, regarded by his contemporaries, as the Hyperborean Apollo, appears to have reunited the separated branches, and to have restored the primeval Melchizedekean religion, as is indicated by the Sacred Tetractys, and the Golden EI on the temple of Apollo at Delphi.

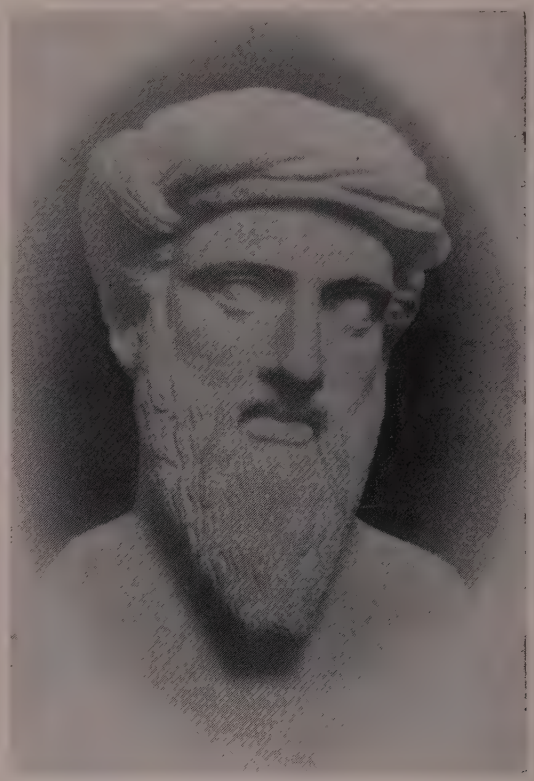
That Pythagorean philosophy and religion has made its impress upon Christian theology, hardly can be denied. The background of modern christianity is Jewish, but the theologo-philosophy is definitely Grecian, . . . and Pythagorean. Orphism and Pythagoreanism are reflected in the Pauline epistles; and the later Pythagorean contributions through the Neo-Pythagoreans and Neo-Platonists —especially Proclus, Porphyry, and Plotinos—are generally acknowledged. Pythagoras is said to have been the founder of the Jewish Essene and Therapeut sects. The Wisdom Books of the Old Testament, and the Gospel according to John, as well as the Epistle to the Hebrews, radiate Pythagorean philosophy.

Pythagoras, after being taught by the Samian priests, left his native island, and for more than twenty years travelled in the quest of wisdom. He was the pupil of Pherekydes and of Thales, of the Phoenician priests of Moschus, and of the Carmelites and Nazoreans of Phoenicia-Palestine. He studied in the temple of Melchizedek on Mount Gerizim, and with the Buddhist priests of Carmel. He spent many years with the priests of Egypt, and was the first foreigner to be actually admitted to that priesthood. He visited Arabia, Syria, Babylonia, Media, Iran, India, and Tibet. He is said to have been baptized by Zoroaster. He is said to have been initiated into the mysteries of all countries which he visited. After his return to Samos, he made a triumphal tour of Greece, and visited the Hyperboreans of Gaul and Britain. These Hyperboreans were the predecessors of the Druids, with whom they often are erroneously confounded. These holy people of the North are said to have introduced the Apollonian religion into Greece. They are the reputed founders of the Apollonic shrines at Delos, Delphos, and Tempé (in Thessaly), as well as the circular temples of Britain, Gaul, Greece and Palestine. Several Hyperborean priests, among them the mystic Abaris, are said to have been pupils of Pythagoras.

After his travels in Egypt and the Orient, Pythagoras founded a school on Samos. One of its buildings was subsequently known as "the Pythagorean Semi-Circle" (Perhaps this design was influenced by the circular temples and gilgals of the Hyperboreans). This school seems to have been well patronized and world-famous even before it was removed to Italy. There is reason to believe that the Esculapian priests of Cos, branches of which were represented on Samos, were stu-



Pythagoras with a Disciple
(Bas relief in the Cathedral—Florence)



Another Statue of Pythagoras

dents of scientific medicine, as brought back by Pythagoras from other lands, and taught by him on Samos.

About 531-529 B. C. the Sage, who was then the most famous man of his time, moved his residence and school from Samos to Krotona, in Southern Italy, where he conducted it for about twenty years. The removal appears to have been actuated by several reasons; among these being, the impossibility of getting along with the tyrant Polycrates, the collapse of Ionian prosperity, due to Persian conquests, the constant threat of invasion of Samos by the Persians, who occupied Asia Minor and many of the proximate Ionian islands, and the supposed commission from the Pisistratids at Athens to unify the Greeks through a philophisized religion; that is, the fusion of Olympianism and Orphism with scientific philosophy. That Orphism was infused with Pythagorean philosophy there seems little doubt. That Olympianism was likewise affected can be concluded from the arguments of its apologists during the first centuries of Christianity, and from the hymns of Cleanthes.

Very little is known of the Pythagorean school while on Samos. The school at Krotona was the world's first university, and its first coeducational institution of higher learning open to laymen. It had an international patronage. In it were taught geometry, mathematics, astronomy, music, medicine, law, government, oratory, literature ,theology, and athletics. The great Milon was its athletic director. It was primarily a school for teachers; as Pythagoras believed that man can be morally regenerated through education. The first object of his famous school was to produce teachers for that purpose. The goal of all education according to the Sage, was the raising of mankind to divine status. He taught, it is indeed through the mind we gain the wings which will lift us aloft, but the wings themselves are Spiritual. He devised certain "mathematical discipline", the objects of which were to raise man to successively higher levels of virtue, and thereby gain an Immortal Soul, the beginning of Apotheosis. The word "virtue" in Pythagorean concept meant souvular and spiritual power.

Pythagoras is described by the ancients as a majestic figure, with magnetic personality, and gift of oratory. The Sage was regarded as the greatest orator of antiquity. We are told that he swayed great crowds by his persuasive oratory, and that on one occasion he converted two thousand persons with a single speech. He was opposed to warfare, violence, and bloodshed, and effectively preached this doctrine over Greece and Italy, with the result that there was peace in Magna Graecia for two decades. He abhorred butchery of animals, and espoused and practiced vegetarianism.

There is a question as to whether or not he was a married man with family before migrating to Italy. The preponderance of authority however, is that he married, after coming to Krotona, one of his pupils, "an especially illustrious person named Theano". This Theano was the greatest of the female philosophers who are celebrated as the Pythagorean Women". The number of his children vary with the different authorities. He seems to have had three sons and four or five daughters, all of whom were brilliant. His sons Mamercus and Telauges, as well as his wife, Theano, subsequently became heads of the Pythagorean school.

The career of the Sage at Krotona seems to have come to a sudden end as a result of dissatisfaction of the masses with the disposition of the spoil of the Sybarite War, circa 511 B. C. At this period a cycle of political unrest seems to have

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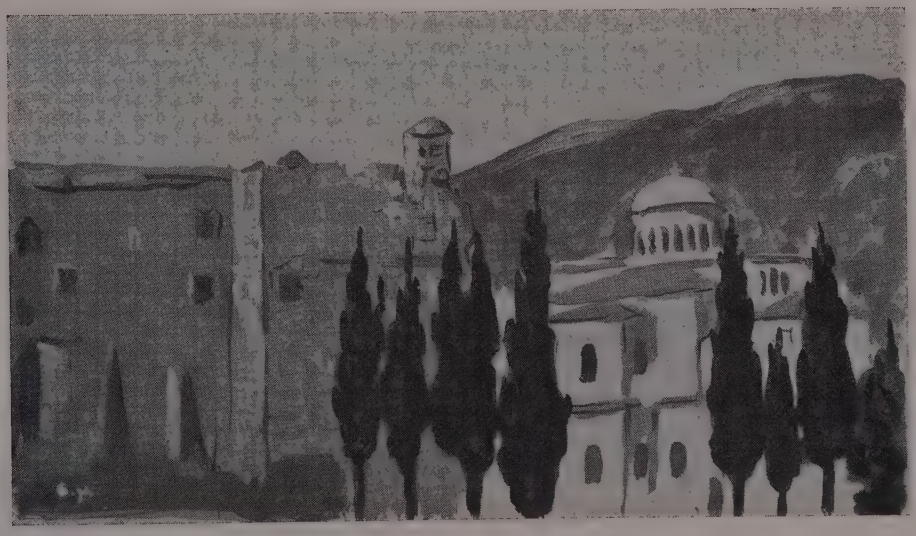

SAMOS—The Church of the Transfiguration

(Drawing by S. Maris)

# V.

## SOME FAMED SAMIAN MEDICAL MEN

Samos was from earliest periods identified with Epidauris, in Argolis, which was probably the first center in Greece of the Asclepiadai, or the healer priests of Aesculapius. Both Samos and Argolis had been inhabited by the aboriginal Carians, Leleges, Palasgians, and Minyans, and at the time of the great migrations of the 11th century B. C., Samos received an Ionian population mainly from Epidaurus, in Argolis. (Brit. 19:922; Curtius, i, 142; id, ii, 88) These colonists were under the leadership of Procles. (Smith, Dict. iii, 532). Epidaurus, her colony Aegina, and the Samians for many years enjoyed an especially close intercourse and spiritual relationship. Argolis and Samos, as has been seen, were the greatest centers of Hera worship. Although Cos, only some sixty-five miles south of Samos, was the principal Asclepidian center in the Eastern Aegean, representatives of that cult or family resided on Samos. However, there appears to have been no school of medicine on Samos until Pythagoras founded his school after his return from the East. The native Samian priests seemed to have been unique among their contemporaries as to origin and abilities; they were both healers and prophets.

The Samian earth possessed properties which were used in preparing medicines; (Hippocr. De Nat.. Mulier. ii, p. 379); and herbs, the stock of which was imported from various parts of the world were grown for their medicinal values. Anciently there were several springs of mineral waters which were considered to possess great curative powers. Today on the neighboring island of Icaria is said to exist some of the finest mineral water in the world.

Pythagoras, of course, was the greatest physician and teacher of medicine ever to live on Samos. He in fact, was the founder of modern scientific medicine, as later professed by Hippocrates of Cos. The Greeks are said to have received their knowledge of medicine from five sources: (1) Minoan, Crete; (2) Mesopotania; (3) Egypt; (4) Iran; and (5) India. The knowledge undoubtedly came through Pythagoras, who studied in all those countries. Ancient medicine was also divided into six parts: (1) physiology and anatomy; (2) Aetiology, or doctrine of causes of diseases; (3) pathology, or treatment; (4) hygiene, or art of preserving health; (5) semeiology, or knowledge of symptoms, including diagnosis; (6) therapeutics, or the art of healing. Pythagoras is known to have explored and expounded all these branches. He appears to have had a close connection with the Asclepiads of Cos, and it is probable that he may have obtained some of his knowledge of music-therapy from them. He was an intimate friend of Helothales of Cos, one of the Asclepiadae, and wrote a poem in his honor, (Diog, Laert. viii 7), Epicharmus, (540 B. C. - 450 B. C.) son of Helothales, was a pupil of the Sage, and was at one time a physician. (Smith, Dict. ii, 30; Brit. 8:646; Diog. Laert. viii, 78; Suidas, S. V.; Plut Numa). The preceptors of Hippocrates are said to have been Pythagoreans.

Democedes, the physician, though a native of Kroton achieved his principal fame through his connection with Samos and Polycrates. He came to Samos as a young man to become court physician to Polycrates at the stupendous salary of two talents ($2052.00) per year. He almost immediately became an intimate friend of the tyrant, and a member of his council of state. He accompanied Polycrates when the latter went on his ill-fated journey to see the treasure of Oroetes, and was captured with him. Not being a Samian he was not set free, but became a slave of the satrap. After the murder of the latter he was taken with the other slaves to Susa, and there compelled to work in fetters. It so happened that Darius the Great King sprained his foot as he leaped from his horse, and his Egyptian court doctors aggravated the pain instead of relieving it. The King being in a state of agony without any apparent hope, someone happened to remember Democedes, who was sent for. "They brought him just as he

Snow-Covered Mt. Kerkis

was, clanking his fetters, and all clothed in rags, before the king." Democedes skilfully cared for the injury, for which he was rewarded by being appointed court physician, with a fine establishment and handsome income. He thereafter won the friendship of Queen Atossa by curing a tumor of the breast.

The Greek physician is said to have been engaged to be married to the daughter of Milo, of Kroton, the greatest athlete of antiquity. He informed the Great King of this fact, and begged permission to return to Greece in order to be married. Darius gave his consent, upon the solemn pledge of Democedes to return with his bride to Persia. It so happened that fifteen young Persian noblemen were about to make a voyage around the Mediterranean. Democedes was entrusted to them as their guide and mentor, and was to return with them when they had completed their voyage. The squadron sailed from Sidon, (ca. 515 B. C.) and visited many places along the shores of the Aegean, the finally put into the Adriatic. At Tarentum, the king, understanding that Democedes was a virtual prisoner, arrested the Persians as spies, and took the rudders off their ships and held both nobles and rudders until Democedes had made good his escape (ca 514 B. C.) to Kroton. (Rawlin-

son, Fifth Monarchy ch. vii, pp. 476-477; Rollins. Anc. Hist. Book VI ch. 1, sec 1; Curtius, ii, 169).

The Persians, immediately they were freed, sailed to Kroton, to apprehend Democedes. They found him in the market-place, and laid hands on him, claiming his person as a slave of the Great King. The Krotonians were at first of different minds as to the proper course; and in the fight which ensued, the Persians were badly manhandled and Democedes retained his freedom. It is stated that he married Milo's daughter, and became a member of the faculty of Pythagoras' school, and a member of the Kroton Senate. (Lamb. Vit. Pyth. xxxv. Taylor, 184). He was one of those who defended Pythagoras against the demogogues, and when the Kylonian sedition theateened, urged Pythagoras to take recourse to arms. When the Sage refused to resort to violence, Democedes armed the young Pythagoeans and took them into the country. Pythagoras being expelled, or dead, the democratic rulers outlawed Democedes and put a price on his head. The populace army went to where his little group was gathered, and in the fight which ensued, Democedes was killed, ca. 509-506 B. C. (Lamb. Vit. Pyth. xxxv, Taylor, 186).

Democedes is ranked as one of the greatest physicians of ancient Greece. (Hdt. iii), and by some authorities he and Hippocrates are ranked together. As before stated, he was a native of Kroton, the son of Calliphon, who treated him badly. (Smith, Dict. i, 972). How or where he studied medicine is not indicated in any of the accounts. He told Darius that he had no thorough knowledge of medicine; that he had but lived some time with a physician, and that in this way had gained a slight smattering of the art. However, it is stated that he made such representation because he feared that he would be permanently retained in Iran if he was known to have professional status. (Hdt. iii). Whatever be the fact, Democedes because of ill-treatment of his father left Krotona and set up as a physician at Aegina, without the equipment and appliances needful for the practice of his art, which indicates that he was young and new in the profession. The first year at Aegina he surpassed the best-skilled physicians, and the next year he was made state physician, at the then fabulous annual salary of a talent, ($1026.00). The next year he went to Athens as state physician at an annual salary of a hundred minae ($1750.00), and the next year he went to Samos, (Hist. Hist. iii, 471) as has been stated. It would seem from these facts that Democedes began practice when very young and was a young man when he went to Samos, and when he was made captive by the Persians. Herodotus states, "It was in no small measure from his success that the Krotonians came to be reckoned such good physicians; for about this period the physicians of Krotona had the name of being the best, and those of Cyrênê the second best, in all Greece." (Hdt. iii) This was, incidentally the period of the Pythagorean school at Krotona, of which Democedes himself may have been a graduate. It will be noted that Herodotus does not mention the medical schools of Cos and Cnidus.

Herodotus iii, 129, 131-137
Aelian, V. H. viii, 17
Athen, xii, 522 c
Hist. Hist. iii, 471
Dunbabin, Western Greeks, 369-370

Erasistratus, (fl. 294 B. C.), one of the most celebrated physicians and anatomists of antiquity, was court physician to Seleucus Nicator, king of Syria. This great doctor is said by Pliny to have been a grandson of Aristotle. Although generally considered to have been a native of Samos (Julian. Misopogon), he also is said to have been born at Iules, on Ceos, (Smith, Dict. ii, 42-44) Erasistratus has been immortalized by Plutarch (Demetrius) for his solution of the malady which was consuming Antiochus, son and heir of Seleucus Nicator, king of Syria, who had fallen in love with his father's young second wife.

(Smith, Dict. ii, 42-43) summation of Plutarch's account follows:

"Seleucus in his old age had lately married Stratonice, the young and beautiful daughter of Demetrius Poliorcetes, and she had already borne him one child. Antiochus fell violently in love with his step-mother, but did not disclose his passion, and chose rather to pine away in silence. The physicians were quite unable to discover the cause and nature of his disease, and Erasistratus himself was at a loss at first, till, finding nothing amiss about his body, he began to suspect that it must be his mind which was diseased, and that he might perhaps be in love. This conjecture was confirmed when he observed his skin to be hotter, his colour to be heightened, and his pulse quickened, whenever Stratonice came near him. while none of these symptoms occurred on any other occasion; and accordingly he told Seleucus that his son's disease was incurable, for that he was in love, and that it was impossible that his passion could be gratified. The king wondered what the difficulty could be, and asked who the lady was. "My wife", replied Erasitratus; upon which Seleucus began to persuade him to give her up to his son. The physician asked him if he would do so himself if it were his wife that the prince was in love with. The king protested that he would most gladly; upon which Erasistratos told him that it was indeed his own wife who had inspired his passion, and that he chose rather to die than to disclose his secret. Seleucus was as good as his word, and not only gave up Stratonice, but also resigned to his son several provinces of his empire. This celebrated story is told with more or less variation by many ancient authors. * * * Erasistratus is said to have received one hundred talents for being the means of restoring the prince to health, which would amount to $102,600,—one of the largest medical fees upon record."

Many other fabulous stories are told of Erasistratus, one being that he dissected condemned criminals alive; and that he founded a great medical school at Alexandria, which produced many distinguished doctors and teachers, numerous of whom established medical schools of their own. (Smith, Dict. ii, 42-44)

LEFT:
Statue of Samian Technique now in Athens

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BELOW:
Site of the Famous Hereaon, Showing Ruins

## VI.

### SAMIAN ARCHITECTURAL MASTERPIECES AND MASTERS

Ancient Samos boasted of many noble edifices and notable engineering works. She possessed at least seven which were acclaimed as being among the greatest architectural and engineering masterpieces of all Greece. These included (1) the Eupalinion tunnel, (2) the Heraeon, (3) the great mole, (4) the great ship-sheds and quays, (5) the castle of Samos with its deep moat, (6) the lavra, or marketplace, and (7) the great city-walls and acropolis. To these might be added the large amphitheatre and several magnificent temples, and the Semi-Circle of Pythagoras. While many of these works are attributable to Polycrates, who made Samos the architectural and engineering center, as well as the cultural and industrial capital, of Ionia, after the fall of the Ionian mainland, (ca 546 B. B.), the preeminence of Samian architects and engineers antedated that period by several centuries. Schools identified with these arts had grown up on the island and were famous before Polycrates was thought of. Rhoecus, the two Theodorii, Smilus, and Telecles, already have been mentioned in connection with statuary and metallurgic arts. ("Ancient Samian Arts and Artists" by Hobart Huson, Vol. XII - No. 2, Athene.) Their architectural achievements will be touched upon here. Eupalinus and Mandrocles, the great engineers, will be introduced.

Rhoecus (fl. ca. 640 B. C.) was the architect and first builder of the great Heraeon of Samos, (Smith, Dict. iii, 652, 1059) which ranked as one of the seven wonders of the ancient world, until the famous temple of Diana at Ephesus was completed. (ca. 4th cent. B. C. This great temple was built on the east bank of the Imbrosos river, near the confluence of that river with the sea. The site was determined by the fact that the goddess Hera had been born at that exact place. The area is a marsh today, and it would seem that it was marshy at the time the temple was built, and that may have been the very reason why that particular site was selected. It may be that experience with the foundations of this temple was used by Theodorus in laying out those of the Ephesian temple.

Theodorus, the elder, (fl. ca. 600 B. C.) succeeded his father, Rhoecus, as the architect and builder of the Heraeon, and remained such until his own death. (Vitruvius, vii, Praef. 12) He, Rhoecus and Smilis, (of Aegina) were the reputed architects of the celebrated labyrinth of Lemnos. (Smith. Dict. iii. 846, Pliny N. H. xxvi 13, 19) This was one of the four most famous labyrinths of the ancient world, modelled after the Egyptian, which was situated near Lake Moeris. The Lemnian labyrinth is said to have had 150 columns. (Brit. 13:561)

Owing to the fact that there were some five successive Artemisions at Ephesus. (Brit. 8:643) and both Theodorus the elder and Theodorus the younger were reputed architects and engineers of some of them, it is difficult to determine which one was connected with which temple, if both did not work on the temple of their respective generations. As the first pretentious Artemision was begun about the end of the 7th century (ca. 600 B. C.) and Theodorus is connected with laying the original foundations, "the Elder" of the Theodorii must have been the one involved. We are told that the Ionian Greeks proposed to erect a new temple which was intended for the centre of their national worship, "like the temple of Hera at Samos." The preparation of the foundation was commenced about 600 B. C. "To guard against earthquakes, a marsh was chosen for the site of this temple, and the ground was made firm by layers of charcoal rammed down, over which were laid fleeces of wool. This contrivance was suggested by Theodorus of Samos." (Smith, Dict. i, 693; id iii, 1060; D. L. ii, 103). This would appear to have been the third-fourth Artemision of Ephesus. The composite temple is said to have been 120 years in the building, (Brit. 8:643); hence, both Theodorii might well have been connected with it. The younger Theodorus (fl. ca 560 B. C.), seems to have been the architect of the famous Canopy at Sparta, (Paus. III. xii, 10-11). He also appears to have lived at one time at Ephesus. (Smith. Dict. iii, 1060) Vitruvius mentions Theodorus of Samos as author of a treatise on the Heraeon. (vii Praef 12; Smith. iii, 1059) Which of the two was author is not clear.

We come now to the Eupalinion tunnel on Samos, one of the great engineering achievements of the ancient world. Herodotus (iii) picturesquely describes this ancient landmark, (which is to be seen today on Samos), as "one of the greatest works in all Greece," truly: " a tunnel, under a hill one hundred and fifty fathoms high, carried entirely through the base of the hill, with a mouth at either end. The length of the cutting is seven furlongs — (4200 feet) the height and width are each eight feet. Along the whole course there is a second cutting twenty cubits deep and three feet broad, whereby water is brought, through pipes, from an abundant source into the city. The architect of this tunnel was Eupalinus, son of Naustrophus, a Megarian." It is asserted that the tunnel was bored from both ends simultaneously, the bores meeting within a few feet of accuracy.

This Eupalinus was a celebrated hygraulic engineer, who ca 625 B. C. constructed a water-supply for the city of Megara. (Brit. 2:160; id 15:-213) under the tyranny of Theagenes, father-in-law of Kylon. (Curtius, i, 305; Uaus. I lx. l, id lxi. 2). As Theagenes was deposed as tyrant ca 600 B. C., (after a reign of about thirty years), a chronological question is posed in regard to Eupalinus' connection with the Samian tunnel. The concensus of authority is that the acqueduct was made during the tyranny of Polycrates, (Smith, Dict ii. 96), hence, hardly could have begun prior to 540 B. C. Therefore, if Eupalinus built the canal at Megara at any time prior to 600 B. C., he would have been around or over a hundred years old at the time Polycrates came to power. It must be deduced, in consequence, that Eupalinus was not the architect of both systems, if they were built during the two respective tyrannies; unless, indeed, the engineer was an aged man of extraordinary vigor. It is possible that the Samian aqueduct may have been the work of the philos-

opher Pythagoras, after all, if it was constructed during Polycrates' tyranny.

The ruin of this remarkable acqueduct is perhaps the most outstanding sight on Samos at the present time. The purpose of the tunnel was to bring into the city of Samos a dependable supply of fresh water from the abundant mountain springs of the Ampelus, or Agiades, on the opposite side of Mount Abelos (Vineyard), or Kastre, (Fort) (Arch Samoi iii), and locally referred to as Mount Spilaine. (Arch. Samoi). Incidentally this same spring supplies the town of Tigani (on site of old Samos) with water at this writing. There has been much controversy over the original purpose or purposes of the boring, owing to the rather unusual plan and extraordinary execution. Because of the immense size of the basic opening, (height and breadth each being eight feet) being sufficient for men to walk upright and vehicles to pass through, it has been supposed by some that the original purpose was a roadway through the mountain. (Bart. Anarch iv, 142 n) But when one considers the problem confronting the builder of admitting a sufficient supply of water, and providing for maintenance and cleansing the system, without at the same time providing a means of ingress to enemies, it will be realized how every contingency was anticipated and provided for, and how cleverly the problem was solved.

The basic gallery is bored through solid rock, limestone and granite, with floor level some thirty feet above the water level of the spring. A gallery of those ample dimensions was required in order to have room in which several artesans might work at a time either cutting or hauling out rock, and afterwards to operate the system. It is probable that the tunnel during construction served as a quarry, and that stone of building sizes was carefully cut therefrom. Great quantities of stone were needed for the walls and public works, and building stone was quarried from other nearby parts of the mountain. After construction was complete, at least the end of the gallery on the spring-side was permanently and solidly walled off so that no one could enter the walled-city through that means. To bring the water into the city a deep and narrow flume, with gradual slant towards the city, was cut from the floor of the gallery down to the water level of the spring. This canal was about 30 feet deep and 3 feet wide, the stone walls being sheer, too steep and too high to be climbed, without aid from the gallery. The width was about the minimum needed for workmen in cutting out the flume. The spring-end of the trench was solidly walled save for sufficient space to admit the water, and it is probable that the spring itself was enclosed and concealed. The bottom of the city-end of the flume connected into the laterals or square pipes (Hdt. iii, 60) which fanned out in several directions and which would be impracticable to enter. Herodotius indicates that pipes or tiles were laid in the bottom of the flume, which might have been necessary to prevent breakage. While it was practically impossible for an enemy to enter the canal and work his way up the 30 foot wall, the cleaning and repair of the flume could be done by lowering men from the gallery.

Extending in several directions, down the slopes of the mountain, were systems of laterals or condents, buried several feet under-ground, which distribluted the water to various parts of the city. At various places were square masonry manholes, for the purpose of repairing and cleaning the system. Several of these manholes are to be seen at the present time.

The location of this tunnel was lost for many years. The portion on the spring-side had caved in. In 1878 or 1883 the location of the tunnel was discovered by archaeologists, who built steps to enter the tunnel at the city end. The government constructed a building over the steps, to mark their location. A monk named Senesios, wrote a history of the Eupalinion Tunnel, which was published on Samos, in 1899.

The Heraeon of Samos has been the subject of a separate article* and the great mole sheds and quays have been described in connection with the naval achievements of the ancient Samians.

The citadel of Polycrates, sometimes referred to as the Castle of Samos, considered in its time as a wonder was at the highest rocky peak of the Astypalaea, or oldest section of the city, on which the modern town of Tigani now stands. The site of the citadel is said to have been the ancestral home of Polycrates, whose forebears had ruled Samos before him, which towered above the eminence now occupied by the church of the Metamorphosis, the reputed site of the home of Mnesarchos, and the birthplace of Pythagoras. "The so-called old-Fort (Astypalaea), a round height with precipitous walls on every side, which arises with a large plateau from the shore, he [Palycrates] converted into a citadel, the massive walls of which, twelve feet thick and surmounted by mighty circular turrets, are in part preserved to this day. Within these walls lay the palace, where, guarded by his Scythians, the Samian prince held his court in proud security." (Curtius, ii, 164). The citadel of Polycrates would seem to have been the prototype of the feudal castle of the middle ages! "Immediately under his royal citadel, the narrow limits of which included so many wonders never united before on the spot, lay his harbor of war; in which his triremes were moored behind the mighty piers of rock, which sunk twenty fathoms in the sea, gave a nearly circular shape to the harbor. Thus from his fastness he surveyed his whole navy of war and fleet of merchantmen; witnessed the sailing matches of his ships from his palace windows, and could receive from every squadron on its return home the first tidings of victory before it had left the high seas. The swiftest vessels lay, in attendance on his commands, at the base of the castle-rock, through which descended a secret passage. * * * The whole view of the citadel, as seen from the water, announced the ruler of the sea; and was so full of grandeur that it was one of the favorite schemes of the Emperor Caligula * * * to receive the royal citadel of Samos in Italy." (Curtius, ii, 165; Suet. Calig. xxi; Ross, Inselreiser, ii, 139 f; Archion Samoi, iii.) Although the citadel was practically impregnable, the tyrant took no chances. He surrounded it by

* The Heraeon article by Hobart Huson will be printed in a subsequent issue.

a deep moat or foss, dug by Lesbian prisoners of war, laden with fetters. (Curtius ii, 161; Hdt iii).

Cities of antiquity were usually protected by enclosing walls of height, thickness and strength essential to withhold enemies. The original city of Samos appears to have been built on the plateau, or spur, now occupied by the town of Tigani. That area appears to have been called from the beginning., Astypalaea, which is sometimes taken to mean "Old Fort". However, Astypalaea, or Alta, was the name of the wife of Poseidon. These divinities were the reputed parents of Ancaeus, (Smith, Dict. i, 167) coloniser and first king of Samos, and ancestor of Pythagoras. Whether or not Astypalaea was walled prior to the time of Polycrates presents a question. It seems to have been. The presence or absence of walls sometimes indicated the independence or subserviency of a city. Samos was never reduced by Lydia but seems to have paid tribute. (Hist. Hist. 2:430, 449) As a general rule tribute cities were required to dismantle their walls, or prohibited from building new. Again, the situation might be relatively secure, because of natural features, so as to obviate necessity for walls. If Samos was walled prior to the advent of Polycrates, it would seem that the encolure was confined to the Astypalaea section of it. The town eventually overflowed its walls, and its suburbs, (such as Miloi) extending to the Swan Lake to the West, eventually assumed Metropolitan proportions. The entire area of metropolitan Samos seems to have been enclosed by walls immediately following the fall of Croesus. (Bart. Anarch iv, 148; Athen xii, 10 p. 540)

The great wall of Samos, considerable if not all of which was built by Polycrates, enclosed an area of some four square miles, including the aqueduct. It was constructed of stone, was of varying thickness, and extended around all four sides, along shore, and along the mountain ridge. (Brit 19:922) The wall was flanked by several towers, "one standing by the sea on the side where the suburb is". (Hdt. iii). Another, referred to as the "upper tower" stood on the ridge of Mount Abelos (Spillainê). This was probably the kastre. Towers are mentioned as being at the points of land forming the double harbor, which was some times referred to as Panormus. On the crest of the mountain where the wall angled off to the Strait of Samos there was a great fort, with walls of tremendous thickness, (20-24 feet), the ruins being 30 feet high, known locally as the kastre, or acropolis. (The acropolis sometimes has been confused with the citadel of Polycrates.) This fort was evidently the national arsenal and garrison. Those of the Samian archers who were not on active duty were probably barricaded. There is a square stone tower outside the walls off the northwest corner. It is known locally as Polycrates' Prison, but evidently belongs to a later period. The citadel of Polycrates on Astypalaea towered over all else.

The public market-place, known as "the lavra", of Samos was an extensive affair, according to ancient accounts; and consisted of large and magnificent buildings, stalls and booths; in which was to be found the produce of the world. (Arch. Samoi, iii) In its hey-day the lavra was the largest of its kind in all Greece. The area was probably embellished with fine art treasurers, as it was probably the agora of the city, where largest assemblages were to be found. The inhabitants frequented the market at all hours of the day, and especially from nine o'clock until noon; (Bart. Anarch i, 305); The new lavra was a work of Polycrates, "who thought nothing too distant and no means of carriage too circumstantial or costly," to bring to and concentrate at Samos every obtainable commodity which the heart could desire or of which the imagination could conceive (Curtius, ii. 163) "Samos was enriched by Polycrates with the products of many cities. Polycrates moved to get together the special products of every country. * * * He also encouraged the immigration of artisans at very high wages", says Athenaeus (xii, 540)

One Samian. Lyncaeus, wrote a treatise on "How to Buy in the Market" addressed to a friend who found buying difficult. "It told him what he must pay the murderous fish mongers in order to buy what he wanted profitably and without too much agony." (Athen. vi. 228 c) He advised, "You will find it useful, when standing at the fish-booths and facing the market-men, who with stony glare refuse to come down in their price, to abuse their fish roundly, quoting Archestratus, the author of High Living, or one of the other poets, and reciting his verse: 'The mormyre of the shore is a poor fish, and never good for anything.' or again, 'Buy the Amia in the autumn'—it is spring now! and again 'The mullet, wonderful when winter comes' —but now it is summer. And many remarks like that. For you will scare away many customers and by-standers, and by doing that will compel the dealer to accept your own terms." (Athen. vii, 313 f-314 a)

The city walls on the land sides were strengthened by a deep moat or foss on the outer sides. (Athen vii, 540; Bart. Anarch. iv, 148). There were a number of gates in the great wall, several in the littoral side. at least one in the west wall through which the Sacred Way passed from the city to the Heraeon; and another at the kastre on the ridge, through which traversed a road leading into the country to the north. The ship-sheds, which have been described, seem to have been built partly on land and partly overhanging the sea. It is possible that some of these sheds may have abutted the wall on the littoral side.

The walls of Samos withstood every assault for more than a century. They saved Polycrates from his rebellious sailors and their Spartan allies in ca 525 B. C. Herodotus relates a graphic story of this memorable siege, from which Polycrates emerged victorious but broken in power. "The Lacedaemonians arrived before Samos with a mighty armament, and forthwith laid siege to the place. * * * In one of the assaults upon the walls they forced their way to the top of the tower which stands by the sea, on the side where the suburb is." but Polycrates gave an exhibition of personal valor, and crushed the assault. He finally bought his peace, it is said. with leaden coin, gilded over to look like gold. (Hdt. iii)

(Continued on Page 55)

# VII.

### Mycalé

Into the narrow strait Eptasladium, which is only two miles wide, the Cape of Paseidon stretches out from Samos towards the coast of Caria from which the Cape of Mycalé reaches out towards Samos, like, as it were, they were trying to clasp hands. Towering above the Carian cape is the beautiful Mount Mycalé, once the home of the Mycalesides, which appears from Samos to be a part of the island. Anciently the range of Mycalé, which has at points elevations of about 4000 feet, was considered as "the end of the Caucasus range, extending from distant Armenia and ending on the seashore where the Carians live." (Philost. Vit. Apol. Ty ii, 11). It has been thought that Samos was once part of the Asiatic mainland, and that the mountains of the island, culminating in mile high Mount Kerkis, was formerly a continuation of the Mycalé range. At any rate, Mycalé and Samos have a bond in history and legend which goes back to civilization's dawn.

The Samians had a special sentimental attachment to Mycalé, to which on several occasions they had gone for refuge from their enemies. Plutarch tells of a custom among the Samians, that when they sacrifice to Hermes the Munificent they suffer a man to filch and steal garments if he will. The reason being that when the Samians were once harassed by enemies they were told by the oracle to hie themselves into Mycalé. This they did, and for ten years they lived by robbery. After this they sailed back to Samos and reconquered it from their despoilers.

To the north of Mycalé is the valley of the Cayaester, a river which once flowed by the glorious city of Ephesus, some twenty-five miles away, founded by the Samians. To the south, about equal-distant is the Valley of the Maeander (from which is derived the term "meanders", as applied to watercourses), at the ancient mouth of which once stood the mighty city of Miletus. The Meaender once emptied into the bay of Ladé, in which stood an island of that name. But lo, these 2000 years the bay is filled up and the island is now a rise in an upland plain. In the foothills of Mycalé, between the mount and Miletus was the famous city of Priéné, the home of the lawyer Bias .from whose persuasive powers we get the legal term "bias"), and across the once existent bay was the ancient Apollonic oracle of the Branchidae, the harbor of which was called Panormus. Also near Miletus was another celebrated oracle at Clarus. All of these places were intimately connected with the history of classical Samos.

Mycalé has been a landmark and a rendevous from dimmest antiquity. It was not only regarded as strategic in war and peace, but also considered as sacred by many nations, which have possessed it. — the ancient Hindus, Chaldees, pre Achaemid Persians, Sumerians, Babylonians, Phoenicians, Pelasgians, Hittites, Palasgians, Leleges Danaans, Hyperboreans and Ionians. On the mountain, in its foothills, and over the surrounding area, each built temples, shrines and oracles during their respective stays. Anciently, so Pausanias tells us, there was a mysterious river, which was called the Indus, which had its source on Mycalé and which disappeared when it neared the bay of Ladé, at the mouth of the Maeander, and reappeared on the opposite bank at Branchus. (Pau. V. vii. 5) This river was said to be similar to a river which courses down from the Himalayas and suddenly disappears at Merv, and to the Alphaeus, with which Pausanias compares it.

The strategic military and naval position of ancient Samos has been commented upon in another article in this issue. It might be said in passing, that it is likely that more sea-battles have been fought in the waters of Mycalé than in any similar body of water in the world. Phoenician, Samian, Milesian, Corinthian, Spartan, Athenian, Persian, Macedonian, Syrian, Pergamese, Roman, Byzantine, Venetian, Genoese, Turkish, British, Italian and Greek navies have been based upon Samos and Mycalé. On the Cape of Mycalé occurred the last stand of the Ionians against the Persians, after the fall of Miletus in 494 B. C. The naval battle at Ladé was lost after the withdrawal of the Samian fleet, at the instance of Aeaces, son of Syloson, and nephew of Polycrates. But this was more than redeemed by the Victory of Mycalé in 479 B. C., on the same day of the battle of Platea. This victory was inspired by the Samians, who had sent an embassy of three to

Maranthokambos Harbor

Delos to entreat Leotychides, the Athenian admiral, to liberate the Ionians. The admiral at first was not impressed with the proposal, but the eloquence of the Samian Hegistratus finally won him. The Athenian fleet augmented by the Samian and Milesian fleets, sailed to Samos. The Persians had moved thence to Mycalé. Leotychides fain would have returned to Delos, but for the eloquence of Hegistratus. The Greek fleet left the Heraeon near Kalami, and sailed for Mycalé. Tigranes, the Persian commander, fearful of meeting the Greeks, dismissed the Phoenician ships, and stranded the Persians on the shores of Mycalé, disembarking his troops, 60.000 in number. Nothing daunted the Greeks left their ships and attacked the enemy in a land battle, which supplementing Platea, destroyed Xerxes power to further harm the Greeks. (Diod. Sic. xi. 34-36. Hdt. ix. 96). Samos was then liberated from the tyrant Themestos, son of Androdamus, who was in the pay of the Great King. The naval phase of wars of the

Romans against the Asiatic kings have been mentioned elsewhere. During the Greek War for Independence, it was in the strait of Eptasladium, that Canaris blew up a Turkish frigate, in the presence of the Sultan's army assembled at Mycalé for the invasion of Samos. This feat saved Samos.

Adverting to the predilections of the ancients for Mycalé as a holy place, it has been stated that the Hindu-Iranians five thousand years ago referred to it as "the Mount of Solomon, or of the Solumi", (this, of course, may refer to the Persian-Ionian wolf, Solumi), and to another high place near it as "the Holy Ladder" (Jeru-Salem, or to Jah worship), and to still another in the vicinity as "Carmel". Under these and the Phoenicians there were monasteries of original Carmelite monks, similar to the pre-Christian Carmelites in Carmel in Phoenician-Palestine. The sacred river Indus has been mentioned already. Near the site of the future Miletus was the prehistoric town of Jasus or Iasus (Higgins, Anacal. I, 543) This might have some reference to Jason, or Jasius, and the Argonauts, and be of Hyperborean significance. (Barber, Sugg ii, 95-96) It seems to have been a very early Ionian settlement. (Hdt. ix, 97; Paus. vii, 2, 1, Smith Dict. II, 1151).

The Pelasgians who anciently inhabited Samos and Asia Minor, and were, perhaps, builders of the original Troy, venerated Mycalé as a sacred precinct. Perhaps the name of the mount is Pelasgic. Demeter seems to have been a Pelasgian divinity. Mycalessia was a surname of Demeter, derived from Mycalessus in Boeatia, where the goddess had a sanctuary. (Smith, Dict. II, 1128) These aborigines, it would seem first, established the worship of the Dodonean Zeus, the Hera Pelasga, Demeter, Hades, Hephaestus, and the Cabeiri, into Greece, and it is likely that they were responsible for the introduction of these, excepting the Cabeiri, into the Eastern Mediterranean. The mountain nymphs of Mycalé, known as the Mycalesides, (Callim. Hymn in Del, 50; Paus. vii, 4, 1, Smith, Dict. II, 1128) were probably of Pelasgic origin. There were ancient shrines of Demeter on Mycalé and at Priêne. (Brit. 18, 479) There was, however, in this territory a temple of the Eleusinian Ceres, which had been built by Philistus the son of Posicles, and companion of Neileus. (Hdt. iv.) Although Paseidon was an especially Ionian deity, it is possible that the original temple of Neptune on Cape Mycalé may have been built by Pelasgians and Leleges.

The deities specially venerated by the Ionians were Poseidon and Apollo. The Ionians claimed to be descended from Neptune, being as they were a sea-faring people. As we shall see the temple of Poseidon on the promontory of Mycalé was the greatest center of his worship, and the seat of the Panionium. A temple to the same deity was on the headland of Samos opposite Cape Mycalé. In this area he was referred to as Poseidonius Samius. On Mycalé the Hyperborean Ionians founded an oracle of Apollo. There were others, celebrated throughout the ancient world, at Branchus and at Clarus, in the neighborhood of Miletus. At Ephesus was the greatest of all temples of Artemis, ("Diana of Ephesus"), twin-sister to Apollo.

The greatest interest of Mycalé, at least to Greeks, lies in its having been for a thousand years the holy center of the Ionians, at which was held annually the Panionium, the greatest of all Ionian festivals. Perhaps as early as the 12th century B. C., twelve Ionian cities selected Cape Mycalé as the seat of their amphictyony. These cities were Miletus, Myus and Priêné (in Caria), Ephesus, Colophon, Lebedus, Teos, Clazomenae and Phocaea (in Lydia), Erythrae, Chios and Samos (the two last being insular.) (Hdt. i) Herodotus states, "The twelve cities in Asia have always glorified in the appellation Ionian; they gave the temple which they built for themselves the name Panionium, and decreed that it should not be open to any of the other Ionic states; no state, however, except Smyrna, has ever craved admission to it. (Hdt. i).

On the Cape of Mycalé, facing to the North, the Ionians had a great and beautiful temple dedicated to Poseidon, or Neptune. This sea-god was worshipped as a national god by the Ionians, who claimed him for their ancestor. The cult of Poseidon flourished wherever the sea-faring Ionians took root, in Thessaly, Boeotia, and the Peloponnese. The Isthmian games at Corinth were celebrated in his honor. The Ionians carried the worship of Neptune with them when they were ousted from Greece between 1400-1000 B. C., and Mycalé became its chief sanctuary and center. The Panionium, the greatest Ionic national festival, was celebrated in honor of Poseidon. (Hdt. i, 148; Smith, Dict iii, 506-507; Brit. 18: 298) It is interesting to note that while the Ionians claimed their worship of Poseidon was derived from Achaia in the Peloponnese, it is thought that it contained elements that were Anatolian in origin, and likely Pelasgian (Brit. 12:575)

Although the site of the Panionium is now uncertain, and there are scanty ruins to now explore, it appears certain that the magnificent temple of Poseidon stood within an extensive and beautiful sacred grove, which was surrounded by shrines and buildings of various kinds, so as to have constituted a community or small city. There must have been against the slopes of Mount Mycalé an amphitheater, or stadium, in which the festivities and games were held. (Barth. Anarch, iv, 101). Then there must have been quays, hotels and private homes. But whatever they may have been the glories of the Panionium are vanished, lo, these many centuries. Suffice it to say that save Delos alone it was the most sacred site of the Ionians.

There is some uncertainty as to whether the national meeting at Mycalé occurred annually or only every fourth year. Probably there were annual meets, with an extraordinary celebration every four years. The meetings attracted thousands of visitors, not only from Ionia, but from Attica and the entire Ionian world. It is possible that Greeks of other tribes were welcomed to the festivities but only Ionians, and even not all of these, were admitted to the greatest feast, the Apaturia. This was a surname of Athena, and seems to have meant "the deceitful" or "the concealed", (Smith, Dict, i, 220), which indicates a mystery, or a secret rite, and, perhaps, for this

reason it was restricted to Ionians. Herodotus comments, "But since these Asiatic Ionians set more store by the name than any of the others, let them pass for the pure-bred Ionians; though truly all are Ionians who have their origin from Athens, and keep the Apaturia. This is a festival which all the Ionians celebrate, except the Ephesians and the Colophonians, whom a certain act of bloodshed exclude from it". (Hdt. i)

Whatever may have been its origin, the Apaturia, or Panionium, was a feast of brotherhood, which had been traditionally celebrated by the Ionians when they lived in the Peloponnese, Attica and Boetia, and which had been brought thence to Asia. It was also observed in Athens. The Panionium was celebrated for three days during the month of Pyanepsion (October-November). Although dedicated to Neptune, it is said that Zeus and Athena Pallas were prominent in the rites. The festivities included games, dances, processions, religious ceremonies, panegyreis, feasting, drinking and oratory. The principal sacrificial rites, however, were restricted to certain Ionians. At the celebration of the Apaturia at Mycalé, it was a traditional custom that a young man of Priêné preside at the ceremonial sacrifices. (Bart. Anarch, iv, 101)

Marble Statue of Hera found on Samos
(LOUVRE)

The amphictyony of twelve member cities was a distinctively Ionian institution, which the colonists brought with them from the Greek mainland. "Amphictiones" simply means "dwellers around". In its religio-political significance amphictyony denoted a body referred to as a local center of union; but did not imply any national affinity. While the local center of union appeared to always have been a religious one—a common sanctuary, the scene of periodical meetings for the celebration of a common worship; (Hist. Hist. II, 167), amphictyonies were the closest the Greeks ever came to federation or political union. (Freeman, Hist. I, 123ff)

The Panionian amphictyony seems to have been more nearly political than any of the other Greeks. Its religious gatherings were also occasions when the political leaders and statesmen of the Ionian cities met to discuss the common weal. Wise men of the East there debated the Ionian policies with regard to Lydians, Persians, and the Greeks. Among them were Thales, Thrasybulus, Anaximander, Histiaeus and Anaximenes, of Miletus, Pittacus of Mitylene, Bias of Priene, Xenophanes of Colophon, Aeaces, Polycrates, Pythagoras and Anacreon, of Samos, Strattis of Chios, Aristarchus and Heracleitus, of Ephesus, and Arganthonius of Phoeaea. It was at Mycalé that Thales proposed a federal union of all Ionians (Hdt. i, 142.8), (which inspired Pythagoras afterwards to recommend a Pan-Hellenic confederation); and that Bias urged the Ionians to leave Asia, lock, stock and barrel, and remove to Sardinia, (Hdt. vi) In 504 B. C. the conference was held there which determined the fateful Ionic revolt from Persia. Its consequence was the memorable naval battle of Lade, from which the Samians, at the instigation of Aeaces, son of Syloson, withdrew, bringing about the much lamented fall of Miletus.

It is claimed that when Pythagoras was a boy of twelve, his parents took him to Mycalé to attend the Panionium, and that while exploring the temple precincts, he happened into a room where Thales, Bias and other Wise Men were deliberating. These men engaged the lad in conversation and were amazed at his precocity. It was thus that Pythagoras came to the attention of Thales, who afterwards was his teacher. (Iamb. Vit)

On the summit of Mycalé the great Thales is said to have had an astronomical observatory, (Philost. Vit. Ap. ii, v), in which Pythagoras spent many hours in study. It was upon Mycalé, also, that the body of the tyrant Polycrates was transfixed to a cross in full view of his late subjects on Samos.

About the time of Jesus and Paul, the Pythagorean sage Apollonius of Tyana sojourned in Mycalé in meditation and contemplation. This gifted personage claimed to be a reincarnation of Pythagoras, and it is likely that he inspected the sites associated with his Master on Samos. Apollonius has been regarded by some authorities none other than the Apollos, mentioned in the New Testament as a Christian evangelist, and even has been thought to have been the apostle Paul, who is known to have visited Samos.

# ANCIENT GREEK COOKERY

By PROF. ALFRED C. ANDREWS

EDITOR'S NOTE: Professor Andrews is head of the Classics Department of the University of Miami, Coral Gables, Florida. He has written many articles on the foods of the Ancient Greeks and is an authority in this field. He is a teacher of Greek of the new school, as it were. There is no ivory-tower outlook about him. He was a lieutenant-colonel in the United States Army during World War II. He is vitally interested in the social and personal problems of the Greek-American students attending the University of Miami. He is the faculty advisor of their Greek Symposium, and during our interview with him recently he chatted with us not only on the enduring qualities of Ancient Greek civilization, but also on such closer subjects as mixed marriages, Greek customs, and the Orthodox religion.

Prof. Andrews adds a footnote to his article. He says that space does not permit him to give examples of modern Greek recipes which are undoubtedly survivals from ancient times, but he refers our readers to such recent cookbooks as those of Tselementes and of Venos and Prichard. —C. J. LAMPOS

The rise of cookery as a fine art in ancient Greece probably goes back at least to the seventh century B.C., but not to the Homeric period. There is no evidence in Homer that cooks had any standing in the household or that there was any such thing as a culinary art. The members of the household, whether slave or free, did the simple duties required of them, and no stigma attached to these chores. The heroes themselves sometimes prepared the food, or servant women under the supervision of the princess. The closest approach to the professional cook of the later period was the **daitros,** who cut the meat into smaller pieces and distributed these to the guests.

But by the period of the Old Comedy in the fifth century B.C. the art was well advanced. It is significant that the cook as he appears in Attic comedy always acts as an independent person proud of his accomplishments, and is not portrayed as a slave until the early third century B.C., and even then only rarely. During this entire period the kitchen was supervised by the housewife and operated by slaves, and professional cooks were hired only for holiday occasions in the city, clear evidence of the simplicity of life in that era. On the other hand, it was precisely in this epoch and up until about 300 B.C. that cooks were in the zenith of their glory, for their help was essential on holiday occasions. But beginning about 300 B.C. their prestige and arrogance began to decline, for it became more and more usual for professional cooks to be regular members of the menage. In this connection, we may note that Sicily played a leading role in the rise of the culinary art, for the author of the first cookbook was a Syracusan, and throughout the classical period Sicilian cooks enjoyed a high reputation. But the influences at work were by no means confined to the Greek world. Not only were cooks imported from foreign lands, especially bakers from Phoenicia, Lydia, and Cappadocia, but new foods and novel recipes were often brought from abroad.

The art of fine cooking, eventually achieving a commanding position in Greek life, produced diverse and far-reaching effects. In Attic comedy the cook became a stock figure, and there came into beng a whole literature of cookery, written from varied points of view. First to appear were practical cookbooks written by experienced chefs. Mithaecus of Syracuse toward the end of the fifth century issued the first of these, the influence of which can be judged from the fact that the author was hailed as the Phidias of cookery. Mithaecus was himself a cook and went to Sparta to initiate the unlightened natives into the mysteries of fine cooking, but met a very coool reception and moved on to other parts of Greece. Other general cookbooks soon appeared, some of them claiming attention by radical changes of method and the introduction of notable innovations. In addition to these general cookbooks there were many monographs on special phases of cookery, for example, on fish and on cakes and pastry. As this special literature grew in scope and in bulk, it attracted the interest of scholars who had no practical experience in cookery. One of these was Artemidorus, whose efforts won for him the title of lexicographer of cookery.

These books were practical in nature, intended as guides for cooks. But the rather extensive poetic literature which developed reflects rather the appreciative or gastrological point of view. There was, for example, a long poem on the culinary art by Philoxenus of Leucas, later parodied by the comic writer Plato; and Archestratus of Gela traveled everywhere in the Mediterranean region to learn the best that each locality had to offer and incorporated his findings in a long poem entitled "Pleasant Living", not only listing the places where particular foods were at ther best, but also often giving recipes for the preparation of special dishes. This book beyond question had a wide influence.

The physicians, who invaded the culinary field as early as the fifth century, represent still another point of view, for they were chiefly concerned with dietetic factors. At first they limited themselves to giving recipes for preparing food for patients with various types of ailments, but they soon expanded the scope of their interest to include foods and their preparation in general, for both the sick and the well. Typical of the attitude of physicians toward this problem is the statement of Galen: "I think that a physician should not be altogether ignorant of the culinary art, for that which is agreeable is more easily digested than that which is equally wholesome, but less agreeable." The influence of

these medical men in the field of cookery is one of those imponderables which cannot be accurately gauged, but to judge from the quantity of the literature and the apparent respect accorded their opinions, it must have had a potent effect upon the diet and dishes of at least the upperclass Greeks.

The rise of fine cookery naturally affected all types of food eaten by the ancient Greeks; but it is impossible in a survey as cursory as this to deal with more than a few. A clearer notion of the impact of this art upon the Greek diet can perhaps be given by singling out one category of food and showing how this was affected. Since cereals formed the very basis of the everyday diet of the Greeks, it may be especially illuminating to see how their preparation was influenced by the growth of refined cookery.

In extremely early and primitive times man almost certainly ate grain in a raw state, plucking it while it was still young and tender and using it just as it was or first pounding it. But even during the prehistoric period man advanced beyond this stage to cooking processes of various kinds, gradually settling on thick mushes or porridges as the best mode of preparation. These mushes persisted into the historic period, long after bread had become a basic part of the daily fare, and even today some European peoples mostly cook mushes of crushed grain as their everyday fare. In this connection we should note that some cereals which are well suited for making mushes or porridges, such as millet, oats, barley, and the seeds of some of the wild grasses used in prehistoric times, are not well adapted for making bread. Peoples who kept on raising such cereals exclusively naturally continued to cook them in water, while those who adopted wheat as their basic cereal gradually shifted to bread. But even in the latter case there was a long time lag before bread became a normal feature of the diet. The only types of wheat known in the early period resembled the other cereals in being better suited for use in porridges. Bread wheat probably did not even come into existence until the Bronze Age, and after that a long period of time passed before the art of bread-making attained the level of baking superior raised bread and the advantages of bread wheat for making it could be exploited.

The **poltos** of the Greeks in the classical period in its simplest form was much like the thick mushes of the prehistoric period. Originally the grain was simply crushed in a stone mill or wooden mortar, then cooked in salted water and probably seasoned with olive oil or honey. The cereal they generally used was barley, less often millet or wheat. This porridge, however, was never widely used by the Greeks in the historic period.

The **ptisane** of the Greeks was also a relic of the mushes of the early period, but thin and watery in character. Like the **poltos** it was normally made with barley, but also with wheat, oats, rice, and lentils. There were several modes of preparation, differing only in minor details. This **ptisane** was used by the Greeks mostly as a light, digestible food for invalids and convalescents; but skilled chefs sometimes transformed it into elaborate and appetizing dishes suitable for sumptuous banquets.

**Chondros** was a kind of grits, usually made with wheat in the classical period. Galen speaks of it as a wheat preparation, sometimes eaten cooked in water with honeyed wine or sweet wine or even astringent wine and sometimes cooked with olive oil and salt. In preparing it, one added plenty of water, cooked it over coals, stirring it frequently until it was thoroughly cooked, then added some salt. Athenaeus gives a very similar recipe: "Sprinkle some wheat grits in a hollow bowl and pound them well. Then stir in fragrant olive oil. Prepare a broth of lamb, kid, or fowl and when it is boiling vigorously, mix it in and put the lid on, then bring it to a slow boil. When it has cooled to a mild heat, serve it in hollow pieces of bread." This gruel was also made with milk. It is easy to see from the recipe that this was a dish which was not only recommended by physicians as a mild, digestible food for invalids and convalescents, but might appear on the menus of dinners of the rich. It still survives today in the **plegouri,** made of wheat coarsely ground or merely broken in a handmill, and the **trachanas,** likewise made with wheat groats mixed with milk.

The **maza** of the Greeks, as it was usually made, was a preparation midway between mush and bread. Like **poltos**, it was made with barley, but generally with peeled or pearl barley rather than coarse barley grits. This peeled barley was mixed sometimes with water and olive oil, sometimes with a mixture of vinegar and honey, or sour wine mixed with water, and sometimes with milk. The resulting mixture was molded into a cake-like mass that sometimes bristled with bran. It was flavored with wine, or seasoned with cress, lettuce, or honey. This was one of the principal foods of the Athenians, even after bread came into general use. At the town hall it was a part of the regular fare of the state pensioners, and wheat bread was served only on holidays, while in Sparta it was regularly eaten at the community mess. It must have been normally a very plain and simple food; but in the hands of skilled chefs it could become a real delicacy.

The first step taken by early man in western and southern Europe in the direction of bread-making was the cooking of flat cakes. Certainly at first he did not bother to clean or husk the grain he used; but later he customarily first parched, husked, and crushed or pounded the grain. He then mixed it with water and shaped it into flat cakes, which he cooked under ashes or between heated stones. Generally he used a mixture of cereals, with millet predominating. Still later he cooked these cakes on shallow pans.

But these methods were all blind alleys in man's progress toward making genuine bread, and none of them survived into the classical period except the baking of bread under ashes or a hot tile. The first positive step in the right direction was the adoption of bell-shaped vessels under which a crude form of bread was actually baked, for it was from this device that the true baking-oven in time evolved. The evidence, while obscure and inconclusive, suggests that this method of baking crude bread was being used very early on the Greek mainland. But the art of fine bread-making probably came to the Greeks from the interior of

Asia Minor by way of Troy, although it was certainly slow in taking root. But by the fifth century B.C. the professon of the baker was well established.

The ingenuity of clever chefs led to the development of breads of great variety; but the evidence of their talent appears even more strikingly in their cakes. In these the Greeks made generous use of cheese, but usually in the form of soft cheese or curds made from sheep's milk. This took the place of butter, and since butter ordinarily contains 80% of milk fat, while the richest cheeses usually contain no more than 65% in the water-free substance and may run as high as 40% water, it is easy to understand that a large amount of cheese was needed to furnish the fat required to split the starch grains in flour and produce flaky pastry and light cake. The evaporation of the water and the action of the acid in cheese also has a leavening effect. But the stress on sheep's cheese, which has a much higher fat content than cow's or goat's cheese, shows that it was the action of the fat which was held of primary importance. The so-called sieved cheese of the ancient Greeks was made by working through a sieve some well pressed cheese, to which honey was added. In making curds, honey was added to milk and the mixture subjected to pressure to eliminate as much of the whey as possible. Then it was put in a bowl and allowed to stiffen. If there was a sieve handy, the bowl was inverted over the sieve to let any remaining whey drain off. When the curds were stiff enough, the bowl was removed and the curds transferred to a platter.

The Greeks also made lavish use of honey both as an ingredient of cakes and as a dressing for cakes. In cake-making, honey took the place of sugar, and since honey may contain as much as 25% of water, which evaporates in baking, larger quantities were needed. Many of their cakes were specifically called honey-cakes, such as the **melitoutta**, a barley-cake sweetened with honey, the **melitoma**, a pudding cooked with honey sauce, and the **melitous**, which was sweetened with honey. The **pancarpia** was a hodge-podge of small cakes that were kneaded and cooked in honey, then shaped into balls and wrapped in thin papyrus to hold them together. The **thrion** was a mixture of eggs, milk, lard, honey, and cheese, wrapped in fig-leaves. The **pyramis** was a sesame-cake made of wheat flour baked and soaked in honey. In making the **phthois**, honey was added to strained curds and wheat flour while these were being kneaded. The **epichytos** was a fried cake soaked in honey. One Roman recipe, probably of Greek origin, is for honey-cakes for ordinary household use. These were made of dates, highly refined flour, nuts or pine kernels, and ground pepper, which were kneaded and shaped into balls or flat cakes, sprinkled with a little salt, and fried. They were served with hot honey. By another recipe, crumbs of bread made from first quality flour were steeped in milk, and when the milk was absorbed put in the oven. The cakes were removed in a short time, lest they become dry, then drenched with honey, holes being punched at random in the cakes to encourage absorption, sprinkled with pepper, and served. Another recipe directs that bread crumbs be grated and molded into fair-sized balls. These were soaked in milk and fried in olive oil. Honey was poured over them when they were served. Still another recipe calls for honey, undiluted wine, raisin wine, and rue to be mixed in a pepper sauce. Pine kernels, boiled wheat grits, chopped walnuts, and roasted hazelnuts were added, and the cakes were then served.

Sweet wine was sometimes used as a substitute for honey in making cakes. Both olive oil and lard or fat were regularly used. Milk was also a normal ingredient of most cakes, and in some played so important a role that the cake was named after it.

By far the most common seasoning for cakes was sesame-seed, and in some cakes this was the basic ingredient, as in the **sesamous,** a spherical cake made with honey, roasted sesame-seed, and olive oil. Other spices in common use for cakes were poppy-seed, cardamon, anise, cumin, and pepper.

Many detailed recipes for making cakes of various types have come down to us, and a few samples of these are given for the curious to try out.

The **teganis** was a wheat pancake spiced with sesame-seed. Galen gives full directions for making it. It was made with olive oil alone. The oil was put in a pan on a smokeless fire, and when it was hot, wheat flour well mixed with water was poured on the pan. When it became well spotted with bubbles, it was flipped over. During the cooking it was turned two or three times until evenly done. It was then usually eaten with honey, although some people added salt. This was apparently a common breakfast item.

The directions for making the so-called **catillus ornatus** were as follows: Wash and chop fine some lettuce, pour wine into a mortar and mash the minced lettuce, and after squeezing off the juice, knead in fine wheat flour; let it settle for a while; then wash it vigorously, adding a little pork fat and some pepper. Smooth, trim, and cut the sheet into sections; then place the sections in a strainer and cook them in very hot olive oil.

The recipe for making the **gastris,** a small Cretan cake, was as follows: Roast some chestnuts, hazelnuts, almonds, and poppy-seed and mash them thoroughly in a mortar. Having mixed these, knead in boiled honey to soften the mixture, shaking in plenty of pepper. When it is well softened, the poppy-seed, permeating the mixture, makes it dark. Roll this mixture out into a square. Then mash some white sesame-seed, knead it with boiled honey, and roll it out into this slabs. Put one below and one above the dark square and trim the cake neatly.

Cato's recipe for making a **placenta,** since it is probably of Greek origin, merits inclusion here, but should be attempted only if there is an abundance of consumers on hand to dispose of it, as will soon become clear. Take two pounds of semolina to make the undercrust, four pounds of ordinary wheat flour and two pounds of hulled wheat grits for the sheets of dough. Soak the hulled wheat grits in water. When they are well softened, put

(Continued on Page 60)

# With a Heart for Any Faith

Being the Final Chapters of the Autobiography of the late DEMETRA VAKA (Mrs. Kenneth Brown) America's eminent writer of Greek descent

CHAPTER XXV

**The Birth of "Haremlik"**

Encouraged by Mr. Taylor's words, writing pad in hand, I sat and waited. Presently my pencil began to write about two of my Turkish friends, married to the same man, and living happily under the same roof.

I took it to Mr. Taylor. He asked—his kindly eyes twinkling—'Are you going to tell me I must sit down and read it right away?"

A few days later, he came out with my MS. in his hand: "Don't you know that the Associated Sunday Magazine is published as a supplement to a large number of newspapers throughout the country? And you bring me a sketch extolling polygamy!"

"It shows the Turkish point of view. Your readers would like to learn that, wouldn't they?"

He shook his head. "Most of our readers are church-going people. They don:t like Mohammedan ways. Your article woud go against all their preconceived ideas of Turkey, and they would naturally resent it."

"Then it isn't any good?"

"On the contrary, it's better than the one I accepted. Appletons have recently brought Trumbull White from Chicago, where he made a success of the **Red Book.** Take it to him."

"Shall I say you sent me?"

"It wouldn't do any good. He doesn't know me. Besides your work will introduce you."

I walked to D. Appleton's with feet that had lost the wings of Hermes, and asked for Mr. Trumbull White. He came out presently, and stared at me through his glasses. A younger man than Mr. Taylor, this editor from Chicago seemed stern and critical.

"You may leave the article," he said indifferently.

"When may I call for an answer?"

"Isn't your address on the MS.? We will let you know. My desk is flooded with material which has precedence over yours."

"But mine is such a little one," I pleaded.

He regarded me speculatively. "You are not American. Are you French?"

I shook my head. Since he would probably refuse the article, there was no reason for telling him where I came from.

My return to my husband was not joyous. I flopped on the bed and told him everything.

"If you're going to make writing your profession, you'd better learn to accept refusals stoically. It is a pity you sold the first thing you wrote at the first place you tried. Now sit down, take your pad, and write another."

"I can't till I hear from Trumbull White."

"You may not hear for a month. Besides, Mr. Taylor said it was better than the other one."

"Y-e-s, but he said that my description of polygamy was objectionable to the ideas of the country."

No sooner had I uttered the words that a new idea popped into my head. Why shouldn't I describe the side of the Turks that was not known here? For even the Turks, who had butchered the Greek people so mercilessly, and at times had been unspeakable, had a better side. And since internationalism alone can save our civilization, each nation should learn the better qualities of the others.

Kenneth Brown repeated his favorite saying fom Emerson: "Get work, get work! It's better than what you work to get." He has quoted this so often that it has become a slogan for us. The wings of inspiration, however, had folded. Neither Djimlah nor my other friends had anything to say to me. Instead I saw a coffin, and in it a Turkish girl, her head crowned with white chrysanthemums. What could one write about a corpse?

Suddenly she raised her pretty head, and dared me to put her underground. On the fourth day I gave up burying her, and went out for a walk. Among the mail in the front hall was a letter from Appletons. "I have read your sketch," it said. "Come to see me."

I hurried to the office, not far from our boarding-house. Trumbull White received me more sternly than the first time, and tapping my MS. with one finger remarked: 'The atmosphere seems authentic. Did you invent this story?"

"No, it's true."

"Then you are a Turk?"

No, I am a Byzantine Greek, born and brought up in Constantinople. Those two girls were my friends."

He relaxed. "It's interesting, and very well told. Have you other Turkish friends you can write about?"

"Oh yes, I can."

"How soon will you bring me another?"

"I can go home and write it right away, and bring it to you in a few days."

"We will pay you three cents a word; therefore you will receive over a hundred dollars for this one. You may make the next one longer—as much as five thousand words."

I ran all the way from the Appleton office to our boarding-house, climbed the stairs, and burst in upon my husband, breathless.

"Kebs, don't talk. Give me a pad."

Before the day was over I had written another sketch, longer than the first, and giving more details of Turkish life. Kenneth Brown took it down that same evening, worked over it, and copied it, whle I was already writing a third.

Trumbull White promised to take the second sketch home to read the same night, saying: "I should like to see you tomorrow."

That morrow was the most brilliant day I have ever lived through. Trumbull White received

me with words that I was to repeat over and over to myself: "It's not the business of an editor to overpraise the work of a new writer, but I cannot keep the enthusiasm out of my voice. It's beautiful, and so charmingly and simply written."

"My husband does the final writing. He smoothes and irons out the rough edges."

He nodded. "Now I should like to know whether you can write two or three more. If you can, I will run them as a series. But I must know very soon, for I should like to feature them. Go home and write—and keep your narrative as simple as these two."

Oddly enough I could not go back to the boarding-house. I walked up and down Fifth Avenue, repeating his words to myself, tasting them, like a love song. When at last I decided to return, I found our room empty, and a note on the bed saying: "I shan't be back for an hour or so."

For once I was glad he was not there. I wanted to be alone. Lowering the shades, I sat quite still, the darkness bringing my happiness closer to me.

"Why are you sitting in the dark?" Kenneth Brown exclaimed, on his return.

"Come and sit by me—and don't hurry me."

He put his arms around me, and little by little, in that darkened, cheap boarding-house room on the top floor, I poured out all the hope and happiness that Trumbull White had given me.

Trumbull White accepted more than five sketches, and meanwhile the girl in the coffin stepped out of it and became the heroine of "The First Secretary," written in colaboration with my husband. Since it did not treat of polygamy I took it to my saintly Mr. Taylor. Alas! he had been replaced by another, put in his position by the power of nepotism. He was young and arrogant, and his attitude was that of an Olympian toward an inferior mortal.

"You can leave your stuff here," he said, "and I'll look it over."

He accepted it for a serial, and bragged to a friend of ours that because we had no idea of its value, he had bought the serial rights for one-third of what they were worth. Moreover, though not a writer himself, he had a mania for rewriting, and proceeded to do so in an unwarranted degree. Knowing nothing about Turkey, he made a mess of it. Yet he had the conceit—when the story appeared in book form—to ask if we had published it the way he had changed it. But he died long ago, and of the dead we should only wish that the earth that covers them should rest lightly.

Apart from the happiness in our work that winter, we had delight in our next-room neighbor, Mr. Abbott. A cultivated Harvard man, a tutor, he charmed us with his talk whenever he came to our room. We might have moved out of that boarding-house, now that we were making money, except for Mr. Abbott. His earnings must have been slim; his room was the smallest on the floor; yet I doubt whether any other man possessed his wealth. Every new book was a gold mine to him. He was interested in biology, and could keep us up till two in the morning telling us about the microbes in a glass of water.

I think he was unaware that he was poor. His slim figure was always neatly dressed, and he derived pleasure by loving to walk.

One day as I was coming up our stairs I met a fat man going down with several suits of clothes on his arm. An hour later Mr. Abbott knocked at our door. "All my clothes have been stolen," he said calmly.

"I saw the man who took them,", I cried. "I thought he was a tailor carrying them to be pressed."

"He has left me nothing except what I have on. I shall never be able to go out in the evening."

When we came away from Virginia, Kenneth Brown had outfitted himself with new clothes, and had left his old evening clothes behind. Mr. Abbott and he being of about the same built, he offered to send to Virginia for this suit.

At the time, the Southern Railway used to have so many train wrecks that prudent men always took out a day's accident policy at the station, before boarding the train. And, believe it or not, the express car bringing the dress-suit north was wrecked, and it never reached Mr. Abbott. Fate has no compunction about hitting a man when he's down.

In the spring of that year we went to Paris, and at the Villas des Dames, on the left bank of the Seine, I wrote several more sketches, which Trumbull White kept on publishing in **Appleton's Magazine;** but when we returned to New York in the fall, he said, in a disappointed tone:

"Publishers are queer fish. In spite of the success your stories are making in the magazine, Appletons refuse to bring them out in book form. I have said everything I can to persuade them, but they fell it will not sell a book."

The same verdict was delivered in the winter of 1908 by every good publishing house in New York. By this time I had learned to accept refusals without feeling that I should never be able to write again. Also our serial in the Associated Sunday Magazine came out as a book, and was well received.

We returned to Virginia in the spring, to please Mother, who wanted to see her son. Then, to avoid hay fever, we went to Yarmouth, Nova Scotia, where the fogs kept the pollen down so that even when I followed my golf ball into the tall grass, my nose remained unvexed by the vegetation.

In Yarmouth we heard of the revolution in Turkey, and it made me happy to think that the people might at last have a chance. Even my knowledge of the past history of the Turks, and my mistrust of those "Young Turks" I had known in Paris, did not keep me from hoping that the government would inaugurate a règime under which Mussulmans and Christians could live and work happily together,—until letters from friends in Turkey, but mailed in Greece, brought the information that the non-Turkish element throughout the country was being secretly persecuted. Yet English writers, following their national policy of bolstering up Turkey, wrote glowing accounts of Enver, Talaat, and Djemal, the triumvirate which had risen to the surface, like other scum.

(Continued on Page 52)

# Problems of Greek-Americans

## A Symposium by Members of the Hellenic Bar Asosciation of Chicago, During the Athene Magazine Radio Program

Compiled by THEODORE N. CONSTANT

(Continued from Last Issue)

### V. OUR YOUTH AND THE QUESTION OF MARRIAGE

1. **Do we have such a problem?** by Peter S. Sarelas

In my opinion cultural and social affinity is the basic requirement for those contemplating a successful marriage. For those who have the understanding of this basic requirement, the problem of choosing a mate for a successful marriage is not hard to solve.

The real reason why those of Greek descent should choose a mate within their own cultural and social heritage, is not because of contempt for others of different cultural and social backgrounds, (for the Greeks have always respected and appreciated the different cultural and social characteristics of others), but because such a choice minimizes the risk of failure and enhances the qualifications for a successful marriage. It is well known that a successful marriage is an asset not only to the immediate family unit, but to society at large. This asset cannot be measured in terms of material gains alone, (which is the least important), but in the spiritual and social gains which are inestimable and priceless. Such spiritual and social gains give meaning, direction and substance to life. In brief, the fortunate participants in such a marriage are blessed with that supreme gift and joy of life, which no word can describe better than the Greek word "Empsychosis".

In big cities like Chicago where distances in terms of transportation are great, there are many boys and girls of Greek descent who are suitable for each other for marriage, if only they knew where to find each other and get acquainted in an appropriate environment. This problem cannot be solved by the individual alone, but all interested social, cultural and religious groups must participate in its solution. How they may aid in the solution of such a problem is the subject to be discussed by another colleague.

As for the girls passing a certain age stage, I believe that what I have said in this discussion may help them to understand the problem. Their maturity may on the contrary be a great advantage. It is essential that they know what they want, have faith in themselves, prepare for, and be ready to decide when they find their choice for a life mate. There is no greater aid for such girls than the pursuit for social, cultural and aesthetic accomplishments. Being interested and active in creative endeavors, will undoubtedly solve their problem in the course of time.

The problem of mixed marriages which may bring about conflict and strife among all concerned, is primarily a problem for the individual to solve. For those who understand the basic requirements for a successful marriage, there is no danger. As for the others, it is to their own interest and advantage to strive to understand that a successful marriage must be founded on cultural and social affinity. Since the cultural and social life of those of Greek descent is merged with the activities of the Greek Orthodox Church, an understanding and participation in the philosophy of the Church is therefore essential.

2. **What is the problem,** (a) by George J. Anos

In our discussion on "Youth and Marriage" we come to one of the many problems—that of intramarriage and thus arrive at the ultimate question, "Do we really want the Greek boys and girls to intramarry?" If we do, then "Should we take affirmative and positive action to prevent marriage outside the Greek sphere?" and if so, "How then can we best induce these young people to intramarry?"

In order to arrive at a logical solution to this problem, we must also take into consideration these further problems, that is, "What of the problem of the assimilation of the Greek people to the American way of life and the ultimate and final breakdown of our national customs and revered traditions?"

If we take the attitude that our children should under normal circumstances intramarry, then what measures should we take to prevent marriage outside the narrow Greek circle? Furthermore, what of the problems of our young ladies that have passed the normal age of marriage — are they to continue seeking a mate in this close circle, hoping that a Greek boy will come along and marry them or should they be allowed and in fact encouraged to seek mates outside their own narrow Hellenic sphere? Furthermore, should our parents take the attitude that we **MUST** under all circumstances marry within our group or is the solution such that our parents should approach their children individually, that is, by treating each of their children as individuals and allowing them to take whatever course in marriage they themselves wish to take. This would appear to be the best solution for the reason that, if our parents could and would take the necessary time to teach their children the pro and con of intramarriage and then allowing their sons and daughters to make their own ultimate decision, then in this manner the parent would be placing his son and daughter in the necessitous position of arriving at a mature, adult decision and as the Americans say, "My son or my daughter, it is up to you to make and prepare the bed in which you intend to sleep the rest of your life".

We or the Hellenic Bar firmly take the position that, all things being equal, in the selection of a mate, the preference toward a mate of the same nationality, religion, customs, and family background, is a necessity. We further believe that in choosing a mate of the same nationality, religion, customs and family background, many problems of marriage which otherwise would arise would be eliminated at the

outset, for example, such as quarrels over religion and the upbringing of the offspring within a certain religion etcetera. On the other hand, should some problem arise during the marriage, the couple with the same customs, religion and family background could more easily appreciate the problem at hand in that such a couple would be viewing it from the same perspective and would thus readily solve it. Further, such a couple would have closer ties with the community, their own families and friends and would be in a better position not only to solve their marital problems alone but they would also receive the combined help of the respective families, friends and ultimately the church.

But let us remember that the purpose of this discussion is merely to inform and suggest and to cause the Greek public to appreciate that such a problem does actually exist and we must fully recognize it as such. That if this problem is discussed frankly and intelligently within the family circle and studied in the light of our own experience and family backgrounds, we should readily arrive at a proper logical and practical solution.

(b) **Same topic,** by Theodore N. Constant

My task in this short treatise is to determine and define in simple language the problem under discussion. Mr. Sarelas and Mr. Anos have touched upon some important points of the problem. However, the discussion has not been exhausted.

As we know, the question of marriage exists among all peoples and all national groups. It is a question that requires care, patience and foresight for a person to be able to find a suitable spouse.

As an immigrant or minority group in this country, the Greek-American group to which we belong differs in many respects from the native population or other older or larger ethnic groups in this country. To start with, our group has different customs and ideas about the institution of marriage. The social contacts between the Greek boys and girls are limited either because of family restrictions and tabus or because of lack of easy communication and meeting between the sexes. The only places where we meet are the churches and the various community or social affairs, which are not at all frequented by all alike. On the other hand, we the Greek-Americans, are more particular and more cautious in the selection of mates than other groups. And on top of all this, our children are constantly in contact with non-group members in school and out of school and are tempted to enter into so-called mixed marriages.

While we are all Americans and do not like to draw distinctions, yet we must realize that in marriage the person who marries a person of similar ethnic and religious backgrounds, has a better chance of being happily married, because in such marriages there are bound to be fewer points of conflict. Despite the increase of mixed marriages, all the ethnic groups in this country have been and are still following a like course as a practical proposition.

Assimilation offers no solution to existing problems which demand immediate attention. Assimilation grinds very slowly, and our group has not yet reached that stage where a free and un-restricted marriage with other groups will have no consequence. This process will probably require two or three more generations.

There is no doubt that the desire of all our young men and women is to get married, and live happy and normal lives. It is also the desire of the parents of these young people to see them happily married and be the parents of happy and normal families. The community in which we live has also a desire to have in these people good and respected citizens.

This, I think, is our problem.

3. **Suggested solutions,** by George J. Cotsirilos

The existence of a marriage problem among our youth has been established and now the question of what can be done to solve the problem arises. Immediately to most of us the following obvious solutions occur:

1. Attend with our families Greek churches and activities.
2. Exchange visits with families of similar backgrounds.
3. Relax restrictions on dates among children within the group.
4. Organize more activities for the young within our homes.

It goes without saying that these are ways of solving or helping to solve the problem. These are things that occur to parents after a child has reached adolescence and it is realized that for one reason or another the child is drifting from Greek cicles. The reasons are many and complex. He may be ashamed of his background — he may have found more satisfaction and pleasure in other cicles — it might just be that the grass looks greener somewhere else — or it might be a combination of two or more of these reasons. In any event the parent is presented with a curative problem at this point.

It seems to me a more direct approach would be to try to prevent the problem entirely by providing a child with the proper environment and education very early in life — an education that would continue through adolescence so that when the time came for marriage the proper choice would be obvious to the parent and the child alike. We must first consider our youth as belonging to the millions of young boys and girls that make up our youn gAmerican generation, and secondly consider them as young Greek-Americans. From the first years of a child's life it is the duty of the parents to instill within him or her the rudimentary feelings of love, security, and unselfishness. Once these are established, the foundation is laid and upon it can be built all the other character molding qualities as the child grows. Early in life, the child must be made aware of his background. As a Greek he must be made to feel that he is not different than his playmates. It must be explained that all children have some sort of background or nationality. His happens to be Greek. Acquaint him or her with all that is Greek - teach him or her the language of his or her parents, send him or her to one Greek Sunday School and Church - acquaint him or her with the Greek customs in general. In short, educate the child to be a Greek and not be ashamed of it. As a result the child will learn to attend church, he will enjoy the activities that center around the church and thus come in contact with others of his own nationality, religion, and general background.

(Continued on Page 56)

## *Prominent Canada Samian*

B. C. SALAMIS

Basil C. Salamis of Montreal, Canada, is a native of Samos, who has devoted much of his time and effort on behalf of the Greek people through the Greek War Relief Ass'n. of Canada. King Paul of Greece thought so much of Mr. Salamis' work that he decorated him with the Cross of the Commander of the Order of Phoenix.

Ever since Greece was involved in the war, B. C. Salamis has been identified with relief, and particularly with Greek War Relief. He was appointed representative of the Greek Red Cross in Canada; member of the Executive of the Canadian Council for Reconstruction through UNESCO; member of the executive of the Canadian United Allied Relief Fund, etc. In 1948 he was a member of the Canadian Government Mission which was sent to Europe to investigate distribution of Canadian Relief.

In 1921 he graduated from McGill University in Electrical Engineering; is a member of the Professional Engineers of Quebec. In 1932 he entered the moving picture business and for many years represented the Quebec Allied Theatrical Industries as a member of the Central Council and Executive of the All Industries Motion Picture Ass'n of Canada.

B. C. Salamis still continues his efforts to procure relief for Greece. The latest contribution of the Canadian Greek Relief is the sending of 10,000 tons of flour to the refugees of northern Greece. This $1,230,000 cargo of flour was a gift of the Canadian government and the Canadian Red Cross, through Greek War Relief of course. "Our efforts in this connection" writes Mr. Salamis, "were greatly assisted by the full cooperation of the Greek War Relief Assn. of the U. S., so capably headed by your chairman Mr. John L. Manta; Mr. Spyros Skouras, chairman of the board; Mr. Thomas A. Pappas of the Executive Committee; Mr. George Xanthaky, executive vice-president and other members of the association.

## THE NIGHT IS NEAR

The Night is near! The crimson night
Hangs over us like a ponderous grief!
And as we watch the lessening light
Sky-write red phantoms in relief,
We cry in terror: Lo! the night is here.
The endless — endless — Night.
Now hopeless Death shall grip this sphere
Now Love shall cede his throne to Fright.

The Night is near! This ominous night
Creeps softly like a treacherous foe.
Ad he who counts on wealth or might
No less than the fool who pines in woe,
Both dread to face the uncertain fate
of the endless — endless — night!
Both crouch in caves and hopefully wait
For the Sun to crush the monster of Night!

The Night is near! Even so, the night
Is but a veil of nothingness wrought.
And those who search for the nest of light
Search for something that may not be caught.
But why shudder and fear the grip
Of the endless — endless — Night,
When all is just a long, long sleep,
Then a throb, and a spark and lo! the Light!

—D. MICHALAROS

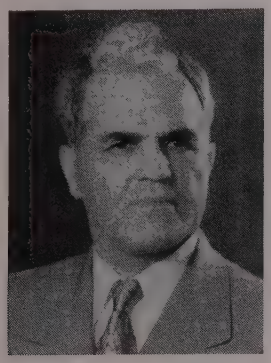
## 1952 G.A.P.A. CONVENTION

Group of officers and members of the Convention Committee and of the four G.A.P.A. Lodges of Syracuse, N. Y., where the 16th National Convention of the Order of G.A.P.A. will take place July 20-26, 1952.

Thousands of Greek-Americans are expected to flock to Syracuse, N. Y., this summer to attend the Annual Conclave of the Greek-American Progressive Association, which has chapters all over the country and is a strong organization promoting American Hellenic ideals.

# A SAMIAN SCIENTIST IN AMERICA

DR. CHRISTOS PLUTARCH SIDERIS, born in 1891 in Leka, Samos, graduated from the Porphyrias School and Samos Lyceum in Carlovassi and Port-Vathy, respectively. He migrated to the United States in 1909 and, after a brief interval in business in the eastern states, went to San Francisco in 1915, where he engaged in accountancy. In his spare time he attended business courses at the University of California and Healds Business College, and graduated from the latter.



In 1917, he entered the University of California, and earned the B.S. and Ph. D. degrees in 1921 and 1924, respectively, specializing in Plant Physiology and Phytopathology.

In August 1924, the University of Hawaii invited him to teach Plant Physiology and Phytopathology and conduct investigations on the "wilt" disease and mineral nutrition of pineapple plants. These investigations showed that the wilt disease occurred extensively in the second or ratoon crops but seldom, or slightly less than 3 percent, in the first, or plant, crops. These investigations also revealed that the water requirements of pineapple plants were very low and that more water was lost by evaporation from soils not protected by the shading of plant leaves than removed by plant roots. These facts led to the installation of experiments with more than twice the number of plants per acre, in order to reduce water losses from the soil by exaporation and to produce fruits in a single harvest equal to the sum of the first and second crops. The results from these experiments adapted to field conditions, doubled the fruit yields per acre thruout the Territory of Hawaii.

In 1932, he introduced the "liquid fertilizer" method of applying fertilizers to plants. This method, depending on the spraying of fertilizer solutions by powerful mechanical sprayers, was adopted by many plantations, since 1938. The "liquid fertilizer" method was greatly popularized when, in 1943, he replaced ammonium sulfate and ammonium nitrate by urea, the latter containing more nitrogen and entering the plant tissues more readily than the former. The manufacturers of urea, E. I. Dupont de Nemours & Co., adopted and greatly popularized the liquid fertilizer method in connection with their urea product, "Nugreen."

Dr. Sideris has contributed more than 200 papers dealing with phytophysiological, phytopathological and chemical problems, which were published in the journals PLANT PHYSIOLOGY, PHYTOPATHOLOGY, AMERICAN JOURNAL OF BOTANY, MYCOLOGY, SCIENCE, SOIL SCIENCE, JOURNAL OF AGRICULTURAL RESEARCH, ANALYTICAL CHEMISTRY, PHYTOPATHOLOGISCHE ZEITSCHRIFT, PINEAPPLE QUARTERLY and PINEAPPLE NEWS. He also contributed, by invitation, scientific papers to the Deuxieme Congress International de Pathologie comparee, held in Paris in 1932, and to the Fifth Pacific Science Congress, held in Vancouver, Canada, in 1933.

He is a member of Sigma Xi honorary scientific society, American Association for the Advancement of Science, American Society of Plant Physiologists, Botanical Society of America, American Phytopathological Society, American Chemical Society, Society for Development and Growth, Hawaiian Academy of Science and Hawaiian Botanical Society.

His hobby is hybridizing and growing orchids in his garden, which is filled with tropical fruit trees and orchid plants, the latter grown on tree trunks, large rocks, or in the soil. In connection with this hobby, he developed many new varieties of orchids in the genera Phalaenopsis, Vanda and Dendrobium, and a new genus, Ascocenda, by crossing species of Ascocentrum with Vanda.

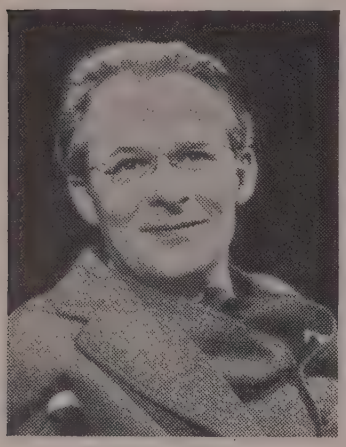
The family, consisting of Mrs. Sideris (Julia) and two sons, Plutarch Milton and Basil Thales, share the pleasant and interesting hobby of the father.

## Miss Hellas 1952 Version

MISS DAISY MAVRAKES IS A CRETAN MAID AND WILL REPRESENT GREECE IN A MISS UNIVERSE CONTEST. SHE WILL MAKE A PERSONAL APPEARANCE AT THE ARAGON BALLROOM, CHICAGO, JUNE 18th.

# The Theatre IN AMERICA AND IN GREECE

## *Maurice Gnesin directs "Electra" at the Goodman in Chicago*



MAURICE GNESIN

This year's 7th production by the Goodman Theatre School of the Drama, was the "Electra" of Euripides. There were seven performances in April, which theatrically speaking is important, and thousands enjoyed seeing the play, which is still more important.

Maurice Gnesin, head of the school, directed the play, assisted by Bella Itkin, associate director; Louise Dale Spoor, chorus director; Frances Allis, choreography; Ballou designed the production and George Cloppas was the stage manager.

Remembering how complicated it is to produce a Greek play, we were greatly impressed by this production which reflected the consummate skill of Mr. Gnesin and his staff.

Generally speaking Goodman Theatre productions are considered tops, and this because this experimental theatre has already established a tradition that is one of the most dynamic things that has happened to the theatre in this broad land of ours. Actually the Goodman Theatre has been active for 25 years which makes it one of the oldest theatres in the matter of continuous operation. But this is only one in a series of important details. This theatre has the greatest lighting system in the world. Designed by Izenour, it cost $45,000 to build and install and there is only one other system like it, at Yale.

Two scenes from Euripides' "Electra" produced by the Goodman Theatre

The Goodman Memorial Theatre School of the Drama is fully accredited, to offer certificates and degrees in a variety of subjects, which makes it a veritable university of the theatre, probably, the only one in America. And finally the school has Dr. Maurice Gnesin as its head, a hard working student of the theatre and one of the greatest directors living today.

The "Electra" production pleased us all. The acting, the stage settings, the lighting were up to par. The handling of the chorus remarkable. And frankly, let's all be thankful for institutions which like the Goodman keep the torch of the theatre burning.

# "Katsandonis"

## *New Play by George Theotokas, produced in Athens*

George Theotokas, a rather prolific writer of present day Greece, dipped into the Hellenic pre-revolutionary period of the late 18th century to write a play based on the legendary though historic figure of "Katsandonis" who it appears roamed the mountains of northern Greece and Epirus at the time of Ali Pasha.

The characters of the play, with one exception are historic persons, and the action is based on history and legend.

Katsandonis was one of a long line of guerilla heroes who kept the Hellenic spirit alive during the long centuries of Ottoman domination. He is one of the last since he was active during the first decade of the last century, and all sources agree that he was a most colorful figure as well. Theotokas had a lot of this material on hand and he used it wisely and effectively if we are to judge from the reports that reach us from Athens where the play was produced at the Kotopouli Theatre, by Dimitri Myrat and with a cast of distinguished actors. The stage scenery is the work of George Anemogiannis. And the original music was written by Manolis Skouloudis.

GEO. THEOTOKAS

The historical play is an old tradition in the modern Greek theatre, and Theotokas is treading on familiar ground when he handles a theme as unique as the presentation of a well known historical figure on the stage with legendary trimmings. Yet Theotokas, according to his own admission has recreated some of the characters to fit the spirit of their age in contemporary dressing. And from all indications he has done well.

From the scenes reproduced on this page it should appear that the theatre in Greece has undergone a notable evolution during the last few years. As a matter of fact, it has been influenced by modernistic trends in other lands, but it has at the same time created its own interpretations and methods which have placed the contemporary Greek stage on the forefront of the theatre movement.

**Two scenes from Theotokas "Katsandonis" produced in Athens**

# GEORGE C. KATSIMBALIS

## *The Maecenas of Modern Greek Letters*

There is a man in Greece who has devoted his life to the wholehearted service of modern Greek literature, though he does not profess to be a writer himself. From his early youth up to now he has been consumed with collecting, studying, enjoying, helpnig, and propagating Greek literature in and outside Greece with every legitimate means—from bibliographies and translations to editing and preaching. He unceasingly fights with persistence and scholarship to preserve and systematize the good tradition of modern Greek literature, to deepen and ratify the knowledge and appreciation of its most characteristic representatives of the past, but also to push forward, by endorsing them, new writers in whom he perceives a spark of real literary worth burning. And thus, while he reveres, as no one else does, the Greek tradition, he at the same time feels free to accept and sponsor—and does accept and sponsor—all worthy modern literary tendencies. He is a dynamic personality, an insatiate receiver of life and art, and a powerful transmitter of them all around him, an inexhaustible source emanating light and life and energy for the establishment and expansion of modern Greek literature.

This man is George C. Katsimbalis, born in Athens in 1899. He is the son of Constantine Katsimbalis, the translator into Greek of Omar Khayyam's "Rubaiyat". He studied law, but he has been entirely devoted to the service of modern Greek literature. With Th. Stephanides he translated into English and edited in London in 1925 a selection from the poetic work of Palamas entitled "Poems", and the following year an anthology of "Modern Greek Poets. He was the inspirator and sponsor of a series of excellent essays "Around Palamas", of the important literary magazine "New Letters with A. Karandonis, and since 1945 he has been the editor of the "English-Greek Review", one of the best Greek literary magazines today.

But perhaps his most imposing work are his bibliographies on Palamas, Papadiamandis, Krystallis, Kavafis, Theotokis, Sikelianos, Gryparis, and other personages of modern Greek literature. Those scholarly bibliographies are as complete and detailed as humanly possible: they constitute a full and well-arranged catalogue of all the works of these writers published separately or in magazines and newspapers, in the original or in translation, and of all the published information and criticisms regarding the writers and their works. Working systematically, with unrestricted love for our literature and absolute conscientiousness, with persistence and patience, Katsimbalis has diligently gathered and generously offered us all available information about those writers, thus greatly facilitating the study of them and setting the pattern for similar works so necessary for a sound and objecive knowledge and examination of Greek literature. No student of modern Greek literature can afford to ignore those bibliographies, if he really intends to be thoroughly acquainted with his theme.

Katsimbalis passionately and succesfully continues his great mission of preserving, cultivating, and expanding the love of modern Greek literature. He continues collecting from every source, old and new—from rare and hard-to-find newspapers, magazines, pamphlets and books—all information concerning modern Greek literature, and thus he has virtually become a living library, always ready to tell you and show you where you may find this or that, and even to give you the actual data from his own ample files. Yet, while he is ardently occupied with such a soul-draining job as the bibliographical research, he never loses the perspective and feeling of life and art. For Katsimbalis is not the type of the soulless and isolated "erudite", but a powerful personality of vivacity and dynamism, of sharp and delicate literary taste, a keen and lively spirit of inspiration and creative enthusiasm: a volcano of life and energy, of nobleness and initiative. No wonder, then, if Henry Miller in his famous book about Greece "The Colossus of Maroussi" toik George Katsimbalis as his protagonist as the most expressively representative type of the Greek.

Modern Greek literature owes a lot to Katsimbalis. At least it is mainly on account of him that, first, our literature is now safely and seriously studied and appreciated in Greece and abroad, and, secondly, that many new writers, especially poets, of the thirties and later periods have been able to present their works.

Let the few lines above be a tribute of honor and thanks to the Maecenas of modern Greek literature.

—COSTAS PROUSSIS

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# Ten Post-War Greek Novels

By COSTAS M. PROUSSIS

> "I think it is well for us who have forgotten so much of that period to read about it now, just to remind ourselves that we never want to go through such things again if possible."
>
> ELEANOR ROOSEVELT

It is a commonplace that through literature one may learn to understand and appreciate a people as through any other means of direct or indirect observation; for literature is the most sincere and composite—though not always the most authoritative and realistic—expression of a people. And though literature has been used by scholars, historians, and sociologists, to become acquainted with and to understand and explain past civilizations and the peoples who created them, this is not generally done for more recent periods and contemporary peoples. There are many reasons, internal and external, for not doing this, the least of which is not the undisputed fact that modern literature has not yet been stabilized to be universally recognized and considered as "classical". We have not yet had the appropriate perspective of time which might allow us to see objectively and from the proper distance that literature as an integrated and historically complete production which may be used for aims other than mere literary appreciation. This is, undoubtedly, true; yet, with all its fluidity, modern literature is, most of the time, a secure standpoint on which we may rely to understand and appreciate the life of a people, its problems and aspirations, its endeavors and character. Because, if modern poetry, with its escapism and abstract lyricism, does not help us much in that direction, yet prose, mainly the novel, is of prime importance for such research. For the novel, as a work of definite and intricate plot and of spacious literary narrative "that deals more or less realistically with the life of the present or of the past, and that involves its characters in situations arising out of their individual temperaments or out of the clash between opposing temperaments", is well prepared to give pictures of real or at least of credible life.

This is especially true of the modern Greek novel of the last few years, which virtually is a first-hand document of Greek life during that period. I do not propose that we must exclude every other medium of information if we desire to learn about the recent adventures of the Greek people, nor do I intend to examine the ten novels of which I am writing here only as historical and sociological documents; for, in fact, they interest me chiefly as literary achievements. But I would like to emphasize that, besides their worth as outstanding literary works, they have an additional one: they bear trustworthy witness to recent Greek life.

We shall return to that point later, but first a few words about the modern Greek novel in general.

* * *

During the greatest part of the 19th century the modern Greek novel was very poor, the main obstacles for its failure being its archaic language, its regionalistic and fictitious themes, and the undigested imitation of foreign originals. But with the language revolution of 1888 up to the end of World War I the novel steadily gained in stature both in form and content. Though its themes, drawn mostly from the country life, were still "ethographic", little by little the city life with its manifold social, economic, and other problems was introduced in it, while the use of the demotic language brought it to the people, and apparent technical improvements—in conception, composition, etc.—under beneficial external influences gave it the proper form and weight. Nevertheless it is after World War I, especially after 1930 that the modern Greek novel—and creative prose-writing in general—has expanded its scope and perfected its form, and has produced works of both Greek and universal meaning and worth. Its technical form is mastered by now, its themes are enriched and vitalized, so that the Greek novel enbraces today, and with artistic completeness, life in all its variety and entirety.

Worthy continuation and extension of the rich prewar production is the novel production after World War II, ten works of which are discussed here. I have not selected these ten books intentionally for any specific reason; it only happened that I have read all of them recently through a good friend of mine who had the courtesy to lend them to me. Certainly there are many other postwar Greek novels, some of them perhaps worthier and more representative than some of those discussed here; and, in fact, I have written elsewhere of several novels missing here. But I write below only of those ten that by good chance I have in hand now.

All of the ten writers, with the exception of one, are known writers who have had extensive and worthy literary work previously, some of them even being considered as masters of modern Greek novel. And all of them, with the exception of one again—though even he moves his work in a similar atmosphere of the remote past—deal with contemporary Greek life especially with the harsh years of war and occupation in Greece, and thus they paint a broad, vivid, varied, and true picture of Greece during that troubled and critical period of her history, seen from different angles. Some deal with the whole period, others with a part of it. Thus these books, though gathered and examined together accidentally, really have many common points of approach which make their successive survey below not inappropriate.

* * *

Angelos Terzakis is a prolific and accomplished novelist with masterful planning and composition and delicate style. His novel **Without God** (Athens 1951, pp. 319) is a vivid, composite picture of the troubled

years between the two World Wars, with the disappointments and disillusionments of the young generation in particular, the lack of any faith, and the vain hunting for something to believe in and pursue. The hero has a gentle and liberal soul given to the amelioration of society, a loving heart inclined to the attainment of a properly happy life, and a critical mind ready to analyze, criticize, and revolt against, ideas, conditions, and men. Thus he is easily dragged into the hasty and hazy revolutionary streams of the twenties, streams mainly of liberal thought and clandestine propaganda which sometimes were expressed in violent but stillborn action. The slogans for liberty and justice had found at first fertile soil in his soul, but his critical mind was not satisfied, and his tendency to independent opinion made his attitude suspicious to professional revolutionaries. That fact and his timidity in dealing with, and failure in, a love affair drove him out of Athens to the country where he managed to establish a prosperous farm. After some years, however, he returned to undertake the guardianship of his dead brother's two children. Yet, all his efforts to form at least those two persons into ideal, even into ordinary beings failed, as did fail all the efforts of the between-the-two-wars humanity to find a faith, to establish a peaceful and prosperous way of life, and to avoid war. The unfortunate dreamer of happiness falls under the attack of one of his kin-protegees the very day of the outbreak of World War II.

Around the central figure a host of persons move framing the hero appropriately in the moulding of his character and in the promotion or oppression of his thoughts and actions. The general lack of belief in something really worthy leads to desperate hunting of chimeras; and when disillusionment comes as the inevitable result of half-hearted action, it is too late for the leading characters to side-step so that they may avoid failure.

The novel is well-composed and excellently wrought out. The social fickleness, the economic instability, the moral corrosion, and the intellectual agony of that shaky period, are vividly presented in the work **Without God.** The characters are vivid and convincing, presented through their actual life rather than through descriptive illustrations. Discontented yet active dreamers, repulsive opportunists, chaste and proud souls, greedy and lewd persons, sound and wide-minded but ineffective men, indifferent and inactive fatalists, and the multicolored, vivacious, and unpredicted people—with their joys and sorrows, affections and conflicts, actions and reactions—move and live naturally in that great picture of Greek life. A feeling of gloom and depression crawls into our souls, since we understand that, as the poet says, "there is no road, there is no ship" for salvation—except the war. But is the war the proper solution?—A cruel answer is given by the war-novels examined below.

* * *

War was for Greece a great and costly trial and sacrifice. She showed in it all her merits and defects, and walked steadfast and proud the steep road of victory and glory as well as the downward fall into destruction and misery. And—to recall the famous verses of Palamas—as "there was no step below this that could roll her down the ladder of Evil, she felt the joy spreading—her wings, her first wide wings for the ascent that summoned her". That bright and gloomy circle of Greece's glory and martyrdom is presented in the following eight books.

The novel **In Arms** (Athens 1947, pp. 334) of Loukis Akritas is a vivid and powerful narration from the Greek-Italian war of 1940-1941 in North Epirus and Albania. Heroes are the simple soldiers and the common Greek people who fought vigorously and won triumphantly that war in spite of all odds. Their characters are clearly illustrated in the successive stages of their actions, especially at the supreme moment of their trial for life or death under the yoke of necessity. The events and the persons creating them are sharply shown as well as the thoughts and feelings emanating from them. Masterful descriptions of Nature and of the war's horrors form the proper background upon which the men vainly try to stretch their soul and energy.

There is not a single person or tale dominating the others. It is a compendium of tales interwoven as are always interwoven the lives of people, especially at the painful moment of war. Each man keeps his personality and each action its autonomy, yet all together are working harmoniously in forming the vast and moving picture of war life. Everywhere are apparent the wrath against the unprovoked and treacherous invader, the will for resistance and victory, the indomitable Greek spirit, but also the lack of material resources and the distress and sufferings on account of that lack. One may recall Herodotus' fitting characterization of Greece: "In Hellas poverty is ever native to the soil, but courage comes of their own seeking, the fruit of wisdom and strong law; by use of courage Hellas defends herself from poverty and tyranny."

However, we do not see heroes everywhere; for the book is not a blind praise of heroism and unselfishness. For instance, the outspoken criticism of some apparent inertias, defects, and incogruities of Greek leadership and organization during the war is a shocking surprise—yet an additional merit to the trustworthiness of the book. For **In Arms** is not a falsified picture of man and reality. It deals with living people who have great abilities and heroic faculties as well as weaknesses and impotence; who can rise high up in dynamism and enthusiasm or fall into the depths of despair and despondency; who long for life and happiness and for that reason they fight to death. That human line runs through the whole novel and gives it a rare human quality so needed in the war's sanguinary folly. It is a moving reminiscence of the lost happiness of the past peaceful life—with all its difficulties!—a sensible reminiscence of the now unbalanced equilibrium of soul and energy in the war's tempest. It is for that human touch that the author and his heroes so often resort to meditation, now tender and now bold, and feel so closely bound with Nature even when it is inimical to them. From that necessity also springs forth the poetic tone by which here and there this strictly realistic narrative of war evils is colored and softened.

Akritas' **In Arms** is a consummate composition of that period's life, an excellent picture of the supreme trial experienced by the country and its people, a realistic and human narrative of powerful literature.

* * *

One may say that the continuation of that war is given by George Theotokas in his **Sacred Way** (Athens 1950, pp. 190), a novel about the German invasion in Greece in 1941. Greece fought with the same resolute courage against the mighty German war-machine which went to the aid of the defeated Italians, and again displayed her defiance to the numerical and technical superiority of her new enemy. There was no doubt about the destined result of her desperate resistance, yet no one hesitated, even for one moment, in what he had to do: to resist up to the end and fall honorably.

It is, really, a grim story that fight against the fate in which Greece was implicated at that historical moment. Some people even fancied that the "miracle" that Hellas had accomplished against the Italians might be repeated against the Germans! In operative contrast to them, however, a few "cool-minded" and disheartened characters hastened to deal with the new invader so that no more unnecessary and useless bleeding and destruction would be suffered in vain by the country. Nevertheless, from the eve of the invasion up to the entrance of the Germans in Athens the Greek people as a whole held up high their country's honor, and did their duty with dignity, courage, self-determination, and magnificent modesty. And when the fatal end came, they did not capitulate and surrender as people, but instantly began another kind of resistance against the brutal power of the enemy. — These events constitute the core of the book.

The chief persons of the **Sacred Way** are rather vague and lifeless, perhaps because they seem to belong to the intelligentsia who are not unseeming to be more or less groundless in respect to current life. There is much "philology" in their interests and behavior—something like a showing off of erudition and of fondness for art, which, though sincere and natural for that kind of people, yet seems amateurish and trifling for the critical occasion of the dire trial of a whole country for its life or death.

Even the planning and composition of this novel lack the known workmanship of Theotokas, who in his previous works appears more capable in that respect. The theme and the historical events are far greater than what was accomplished in the book, yet one may clearly see their strength and follow their trend.

* * *

The actual torment and martyrdom of Greece began with the triple occupation by the Italians, Germans and Bulgarians. It is her real Golgotha that carried her through torture, famine, death, and resistance to her ressurrection. Elias Venezis in his **Exit** (Athens 1950, pp. 262) raises the veil over a part of that gloomy picture. It is to be stated, however, that the present volume is only the first book of the novel. Its second, which is expected to integrate the hellish circle of occupation, has not yet appeared. The story goes like this:

A herd of women, children and old men fleeing the cruel tyranny of the Bulgarians from Thrace went West to Castoria where they were secretly received by some Greek inhabitants. But the Italians learned of their arrival and hunted them out again so, one Thracian family united with a Castorian family tried to flee South to central Greece with Athens as their final destination.

This nightmarish story, around which many side-tracked stories develop, is the gist of the book. Those miserable creatures, as they attempt to find their way to salvation, fall from misfortune to misfortune, from one evil to another, from human cruelty to hardships of nature. For, as if nature and man had formed a deadly alliance against them, they experience every kind of misery, and thus their number is gradually lessened in their desperate struggle for survival. The account of their perseverance against man and nature is a remarkable tale of the will to survive. Their endurance was sapped by constant hunger, fear and persecution, yet they kept going on for a never appearing safe refuge. And as they wandered through Greece from North to South, their life is intrewoven with the miserable life of whole Greece at that gloomy period—and even more: with the whole history of Greece, whose life has always been a dire struggle for survival and culture. For, really, it is the sufferance of Greece herself that solemnly parades through the **Exit,** not that of a handful of people only. Greece is personified by the leading characters of the novel and looms everywhere with her heroism and perseverance, with her beauty and ideals.

It is not easy to recapitulate this terrible "chronicle of the occupation" or even to emphasize enough some of its most significant episodes. Pain and suffering and anguish press heavily on the people and the country leading them to utter degradation and misery. Fear and suspicion and hate walk ungoverned everywhere derailing hearts and souls and minds from their normal lines. It is a superhuman tragedy experienced by simple human beings, most of whom are utterly smashed under its weight, and only some creatures, ragged and pitiable, manage somehow to survive it. Some scenes are of unbelievable inhumanity and brutality, yet true. One wonders at the power of endurance that the human soul possesses and which in ordinary life is hidden, appearing protective and vigorous in times of emergency to save and defend existence from extermination. And one witnesses much such evidence in this book.

Venezis in his **Exit** is at his best as a master of narration, planning, composition, and character drawing—in spite of some of his critics' rage. Plain and reposeful style, masterful planning and perfect execution of the whole and of the details, well-tied episodes around the central theme, reminiscences of the past which enlarge the optical circle in time and thus emphasize the present by comparison or contrast, vivid and persuasive characters bent under their heavy fate, and a real human quality imbued with poetry and goodness, make the **Exit** not only a chronicle of the occupation, a testimony and document of that period, but also a great work of art, "a possession forever".

* * *

With a limited facet of the occupation deals also the **Blizzard** (Athens 1950, pp. 149), of Panos Samaras. The inhabitants of a small isolated village up on the rugged mountains somewhere in Greece are tormented by famine, and in vain expect the provisions for which they had sent long ago. Winter came violent and heavy, and continuous snowstorms made accessibility there impossible. The poor, hungry, sickly people had eaten everything they possessed and turned to roots and vine branches and everything

else for food, while death was reaping undisturbed those living, crazy, skeletons. In such climate it was but natural that greed, blackmarket, and crime would have appeared, and, by contrast, the good qualities of men now being tried, as on a touchstone, under the burden of calamities. In the ensuing struggle the good finally won and the provisions eventually arrived, but up to then the misery and anguish increased incessantly.

This small book is not exemplary as a novel. It does not have great merits as a work of literature. The characters are rather diffuse or schematic, the plan and action loose, the style and language offhand and careless, and its horizons narrow. Yet, there is a bitter truth in the work, a harsh reality that moves and hits the reader directly. Samaras, who once aspired to imitate the "broken" and queer style of Skarimbas, now has turned to smoother ways of expression, though he has not yet mastered them entirely.

* * *

In the same period belong two other books dealing with almost the same theme: an episode from the naval operations in Greece during her occupation and resistance. Neither of them is really a novel. The one is **Vasilis Laskos** (Athens 1948, pp. 205), by M. Karagatsis, the other **Submarine Yl. Katsonis** (Athens 1951, pp. 161), by Captain P. Tsoukalas.

The first is a novel-like biography of Vasilis Laskos who played a prominent role in the naval and political history of Greece during the recent decades and who fought and died courageously as captain of the submarine "Katsonis" in September 1943. Karagatsis, after a chapter on the ancestry of Laskos, narrates his life from his early boyhood up to his heroic death. It is a story of liveliness, toughness, vivacity, energy, gaiety, folly, lasciviousness, brutality, gambling, bravery, and heroism. For Captain Laskos had all these qualities in himself as well as moments of tenderness and genius. He was a robust creature, ready to spend himself madly, lest he might burst from the pressure of his overflowing vivacity. Yet, he was really a brave and noble man, patriotic and capable, a dynamic personality, who remained in all his life a child dragged mostly by his passions and rarely by his reason.

Nevertheless, the author's insistance on emphasizing the base and supersexual qualities of his hero often makes the reading disgusting and tedious, in spite of the author's powerful and vivid style and his clinging to veracity and sincerity. No one would have suggested a falsified and beautiful picture of the hero, yet surely it is but burdensome to repeat again and again episodes about women, wine, and gambling, episodes which are similar if not identical—only that their place and intensity are different each time. Once a good or bad facet of a character is clearly shown and exposed, it is not necessary to reiterate it by accumulating further evidences of similar kind. On the other hand, a writer has the right **and duty** of choice from the vast area of incidents of his hero's life, and it is **his** duty to choose the most representative ones when he finally writes. Otherwise he makes a mistake in planning and composing, and eventually his work falls in bad taste. **Vasilis Laskos** is an unhappy slip in the long and successful literary creation of Karagatsis, who really is one of the best modern Greek novelists and one whom I deeply esteem and sincerely love.

The **Submarine Katsonis** is written neither as a novel nor by a professional writer. This is the first book of Captain Tsoukalas, who during the war served as assistant captain of the Greek submarine "Katsonis", and thus he can narrate her mythical story from first hand knowledge. In plain and unadorned style and arrangement he writes about the naval operations and heroic end of the submarine under her captain Vasilis Laskos—to whom as well as to her whole crew he pays a solemn tribute—and about his own rescue from the shipwreck and his experience in occupied Greece up to his return to his naval base in the Middle East. His account of his brief stay in Greece is very interesting, for it occurred in regions liberated by the resistance movement of EAM, where Tsoukalas saw and witnessed the real political aims behind that movement.

This simple chronicle, with its unaffected style and offhand composition, has a liveliness and freshness of its own, keen observation and sincere feeling —remarkable merits for the first work of an amateur writer.

* * *

The **Prisoners** (Athens 1951, pp. 267), of I. M. Panagiotopoulos covers the prewar period, the war, and a great part of the occupation period. It deals especially with the life of one family in a small Greek village, but with it much of the general life of Greece is tied up.

In the **Prisoners** it is presumed that the conditions among which one is brought up determine his character and life to such a great extent that they often keep him prisoner curtailing his freedom of action. Thus, almost all the persons of the book are, in one way or another, prisoners of their fate and in vain try to free themselves from its bonds. Life with its multilateral impacts imposes some standards not to be passed with impunity. And when, besides that fatal power, other external factors—such as the vices of unscrupulous men—are consciously operative in encroaching upon human freedom to a large scale, the slavery becomes intolerable and dangerous.

In that framework the novel's characters move. Within the scheme of reminiscences of one of them their life of labor and love is represented in a series of plain but characteristic pictures of the prewar years. And when war first and then occupation came on Greece with all their misfortunes, the plain villagers as well as the whole nation played their role in full without hesitation and wavering. They are prisoners, yes, but at least they try, they do their best to demolish the walls of their prison: they become free souls besieged by the brutal mechanical power of the unscrupulous foreign enemy. The bitter though unsuccessful struggle of mastering the fate, the sincerely human feeling that imbues the chief persons in their endeavors, the unrestricted love of freedom which leads to heroic sacrifices, the tenderness of feelings and thought, and a deep meditating tendency combined with the reality of life, are the primary elements of this arresting novel.

I. M. Panagiotopoulos, who is a first rate critic and essayist, has written other novels too, but the **Prisoners** is undoubtedly his best. There is no sophistication, prefabrication, or schematic and strict rationalism in it as in some of his previous novels, but

plain life, with its joys and miseries, its unpredicted inconsistencies, its vices and poetry. Life is too strong to be falsified or mastered thoroughly. It springs forth powerfully, lovely or detestable, from everywhere, and man becomes a plaything at its discretion. The plain, unsophisticated, seemingly loose, style of the novel, the natural succession of events, the development of the characters in their circumstantial evolution, their actions and reactions, and the pure poetic tone heard through the whole work, make the **Prisoners** a precious acquisition of modern Greek literature.

* * *

**The Battle of the Storks** (Athens 1951, pp. 235), by Notis K. Ryssianos covers the period of war and occupation up to the day of liberation. Its title comes from a brief episode narrated incidentally: A peaceful colony of storks, nestled in a village of Thrace, was suddenly attacked by invading eagles. The storks held a council of war, invited to their assistance other storks from neighboring villages, and thus they fought and eventually defeated the eagles, though with great loss to themselves: just like the Greeks who smashed the invaders, though they had to experience first immense destruction.

The novel is a warm human story of friendship, love, heroism, misery, and freedom, with the chief participants two friendly neighboring families in Athens—one aristocratic, the other of low middle class—and with Athens, the battlefield, and a little village as background. Many other persons and different characters are intermingled in the story, thus expanding it to a general survey of the Greek life during that crucial period. The elation brought by the successful war, the collapse caused by the sudden German intervention, the hardships of a barbarous and inhuman occupation with all its evils—slavery, torture, famine, sickness, demoralization, blackmarket, etc.— the magnificent attitude of the Greek people with their passive and active resistance, the anguish and uncertainty in their struggle for survival, the unceasing endeavors for liberation up to its final realization, form the main pictures of the work. Throughout it, however, there runs a genuine love element, which is in sharp contrast to the story's main ingredients and which strengthens and justifies the fight for a free and happy life. Also, the scenes of the people's and the country's general destruction, of the guerilla warfare, and especially the scenes of discord and conflict between the various and opposed guerilla groups, enlighten the difficult problems that postwar Greece has since experienced, problems that have their roots in that period and are now hindering greatly her reconstruction.

* * *

**The Battle of the Storks** is a well-planned and well-wrought out novel. Its characters are vivid and warm; their feelings and thoughts, actions and conflicts, are clearly manifested, in spite of the somewhat fragmentary and dreamy narration—or, perhaps, on account of such a treatment? For, as was said about another book, "the skill by which each disjointed utterance (and act) is made to lead into the next, each intervening thought is left unspoken yet revealed, so that the completed chain emerges as an integral whole, is consummate". It is for that reason that we find here only what is essential in the characters and behavior of the persons, and though dividing gaps appear here and there the heroes' pictures are powerful and convincing through many minute but colorful details. The short and plain phrases and a tint of irony give swiftness and alertness to the narration; the genuine poetic vein and a real humanistic feeling enrich the novel with a soft tone so comforting in the wild and harsh reality presented in it. As A. Karandonis rightly points out, "this novel is distinguished both as an attempt to present a wider picture of the years of our national trial beginning with 1940, and as a technique that aspires to unite in novel method the lyrical with the realistic expression". **The Battle of the Storks** is a felicitous literary achievement worthy of its theme.

* * *

World War II, besides other fundamental changes it brought to Greece, became also the primary cause of the realization of the powers of the Greek race, conveying that realization into Greek postwar literature, especially prose-writing. An intensive study of the earlier periods of Greece's national history appeared, and many a writer has dealt with them in excellent novels and short-stories. Such a work is the last novel I deal with here, a novel which does not draw its theme from the recent Greek adventures but from earlier yet similar to recent ones. It is **The Bell of Holy Trinity** (Athens 1949, pp. 203), of Thanasis Petsalis, a work moving in the historical and intellectual circles of the past, as other works of the same writer do.

It is not a novel with heroes and plot, passions and conflicts, piercing analysis of individual characters and dramatic dialogues. It is a mere chronicle of a narrow region, of the village of Perachori, chiefly of a little country chapel which during six long centuries had been the protection and hope of a handful of plain people tormented for a poor livelihood while Greek history was passing heavy over them. Perachori lies in an isolated corner of the Greek country—as if forgotten by God and men alike, in the margin of the great life—yet a characteristic part of the much-suffering Greek earth and soul, a miniature picture of their woes. The narration goes on historically though with great gaps. Unknown and unimportant persons, figures faded by time, succeed one another in the course of the centuries like quavering flames of pallid life trying to be held in memory even as an echo of poor joy or immense pain—especially of pain. Nevertheless from within that ocean of unchanged suffering there emerges clear and powerful the great form of modern Greece at the most characteristic moments of her previous history. And this is done without any special attempt at symbolism or didacticism. The only tangible symbol is the tiny chapel of Holy Trinity; and the only doctrine is that through perseverance and hope and struggle the simple people of Perachori managed to make both ends meet and to save themselves from extermination saving also their souls—modestly, without showing off. Invaders, savage conquerors, famine, pastilence, come and go leaving each time behind them ruins; but the seed of life is kept alive under the ruins, and springs forth amidst them, blossoms and ripens, perpetuating the miracle of eternal Greece.

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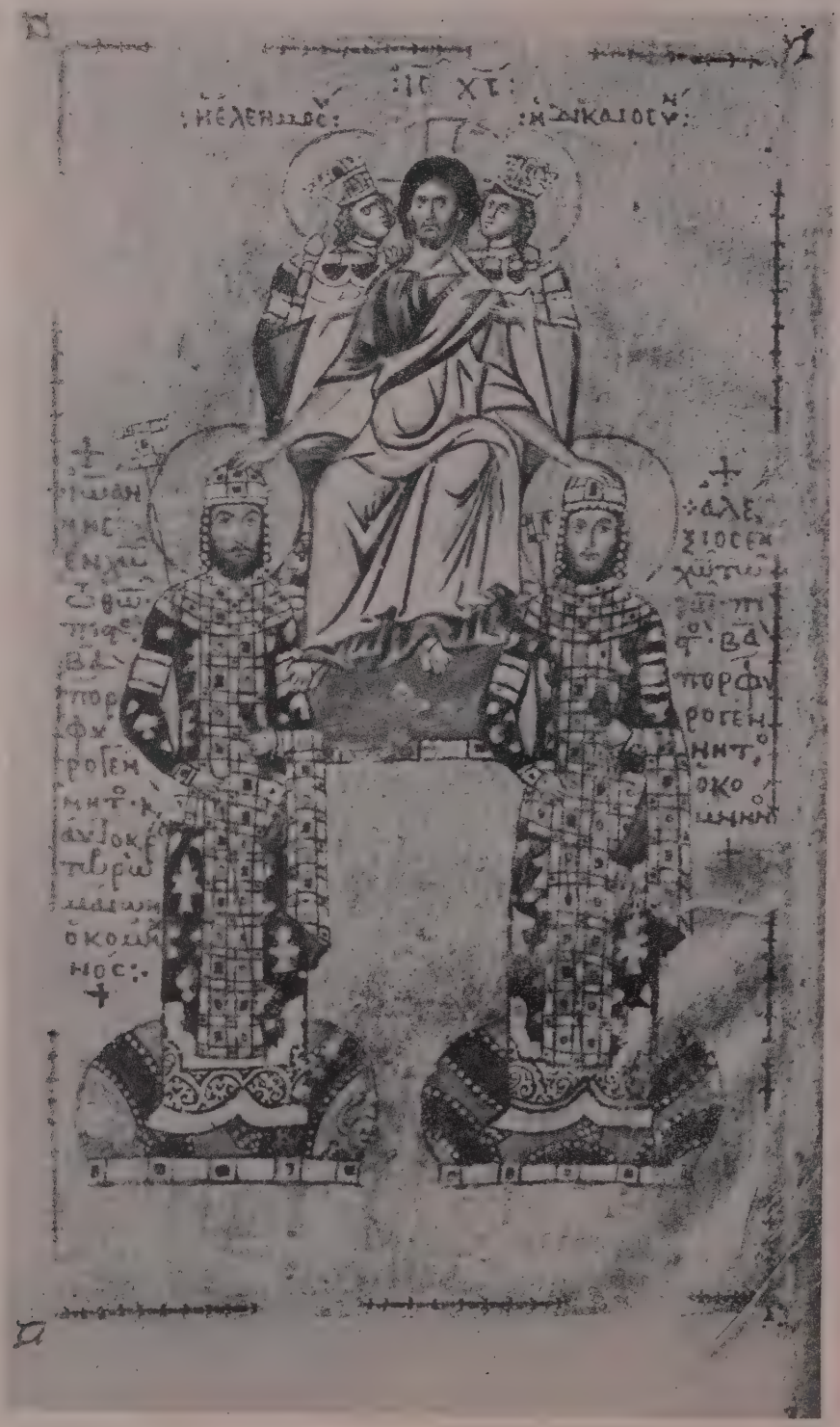

ΙΣ ΧΣ
ΜΕΛΕΤΙΟΣ
ΜΑΚΑΡΙΟΣ

*In the World of Books*

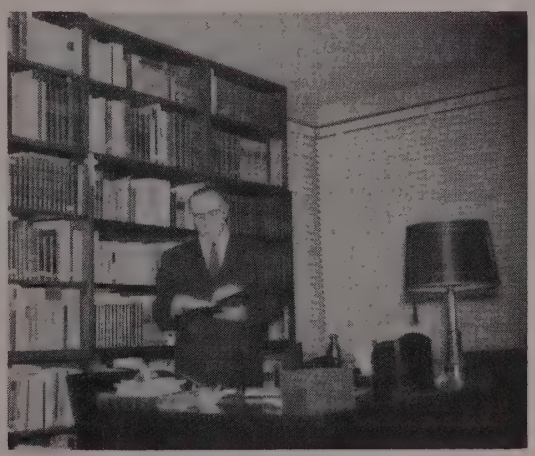
# PAPOULAKOS

By COSTIS BASTIAS

Reviewed by STEPHANOS ZOTOS

(U. N. Correspondent of the Athenian Dailies "Hestia" and "Embros", and author of several works in Greek and French)

With his new book, PAPOULAKOS, Costis Bastias offers to Greek literature a work of inspiration and perfect architecture. PAPOULAKOS takes a definite place in the exceptional category of works of philosophical and religious value. The harmony between the philosophical theory of the work and its technical execution is complete. The author has given in this new book all the power of the maturity of his thoughts and the range of his art. He has drawn with an exceptional skill the miracle of faith. He created an idea and gave to it a form and a color within the frontiers of reality. He established an exceptional atmosphere in which the "possible" and the "impossible", mysticism and realism, although being philosophical contradictions, produce a supernatural mixture



COSTIS BASTIAS IN HIS LIBRARY

of force and faith. These contradictions are explained and eliminated within the mathematical progress of the narration. The power of faith becomes conscience, takes a positive shape, becomes flesh and bone, overcomes weakness and doubts, and finally designates the road a Christian soul has to follow.

Costis Bastias is a definite personality in Greek letters. Greek readers and critics know him very well. His previous boks, "Steries Kai Thalasses" (1932); "Alieftika" (1935); "Oi Anthropoi Kai Ta Zoa" (1938); "Limania" (1938); "Minas O Rebellos" (Academy of Athens prizewinner - 1939); "H Bouboulina" (1944); "H Arachine" (1944), indicated that the moment of great inspiration was near.

PAPOULAKOS definitely justifies our faith and confidence in the author and offers us the hope and the conviction that Mr. Bastias, who found in PAPOULAKOS the very shape of his own faith and personality will add in the future additional significant works to the necklace of Greek literature.

I believe that in PAPOULAKOS, which has taken one of the first places in Greek letters with a seal of genuine emotion and high art, there are two main characteristics. First, Bastias has presented the perfect and complete picture of a great but rather forgotten religious personality, whom we would not know very well without this author's inspiration. This is a personality who first of all had to overcome personal weakness in order that he might follow the road of a tragic but at the same time great destiny. Thanks to the power of his faith PAPOULAKOS won the doubts of his fellow man. He even won over the opposing elements of the Church which had adopted a strange and reluctant attitude before the "divine sermon" of an inspired Apostle who didn't have the official authorization to teach faith.

But Mr. Bastias gives us proof that no obstacles, difficutlties martyrdoms, pain and disappointments, count or can stop—we define him simply here—the "man of God."

From the mountain where blows the wind of superstition, fear and incertitude, and where prevails the lack of confidence, PAPOULAKOS advances with a single weapon—a colorless robe—beneath which was hidden, however, an indomitable faith in God. He passes through pathways laden with obstacles. He stirs people. He shakes local authorities. He creates a kind of revolution until he succeeds not only to win the confidence of the populations of the Greek countryside and to instill in them the power of faith, but also to influence the official Church itself. His task is almost supernatural, and this is what Mr. Bastias traces for us with such power and sensitive delicacy.

PAPOULAKOS—and I believe that this is in a few words the philosophical idea of the book —reflects the power of religious faith, and shows that when such power exists we can overcome the routine of life, the monotony of conformity, fears, and often the unjustified and strange shame about the idea of faith. PAPOULAKOS proves to us that life can be conquered if within us rests the idea of God and faith in him.

The second main characteristic of PAPOULAKOS is the attitude adopted by the author himself toward the immense proplem of faith and religion. Mr. Bastias found his own precise way. His belief

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# BOOKS

B. C. J. LAMPOS

## CURRENT VIEW OF GREEK LETTERS

"Each generation requires its own versions of the classics," declares Prof. Moses Hadas, "and similarly each generation requires its own interpretation of them." He has given us the interpretation of the 1950's in A HISTORY OF GREEK LITERATURE (Columbia University Press. New York. 1950. 327 pp. $4.25).

This is not only a book which is the outgrowth of sound scholarship and lifelong study, but it is also a warm, human book. In fact, its humanistic element is evident in each of the individual interpretations. "The Greeks were especially concerned with men as members of society," the author points out. "I have wished to understand them, not merely as creators of Beautiful Letters, but as thoughtful men who had and expressed an attitude toward their fellow men." This authropocentric character of Greek literature—that is, that the proper study of mankind is man—is what has made it so alive and so influential throughout the long history of Western Civilization.

Prof. Hadas gives detailed studies of the great masters from Homer to Lucian, but he also gives a continuous history of the development of Greek letters from the origins of the alphabet to the last readable Greek writers of the Roman Empire. He even stresses the fact that the Greek language has been a continuous vehicle to the present times. Of this great vehicle he says:

"Greek is singularly fluid and musical and extraordinarily rich and supple, suited for expressing with economy and clarity as well as with beauty all the refinements of thought of which the mind is capbale. Today Greek can claim the longest history as a recognizable continuum of any language used in Europe, and though the modern naturally differs from the ancient tongue, the difference is not nearly as great as, let us say, that between the earliest and latest forms of English, which are separated by a much shorter span."

While history can serve as a handbook or like source of quick information, it is by far a very readable and enjoyable study in its own right.

## THE EXQUISITE ART

"Greek vases are important to us, not only because they are often beautiful, and because they shed all manner of light on the beliefs and customs of the Greeks in the springtime and summer of their civilization," declares J. D. Beazley, "but also because, in an incomparable series, they enable us to trace the steps whereby a simple and even primitive kind of drawing gradually became freer, bolder, and more subtle—the rise, one might say, of Western drawing."

In his book THE DEVELOPMENT OF ATTIC BLACK-FIGURE (University of California Press. Berkeley, Calif. 1951. 127 pp. 49 plates. $6.50), Professor Beazley runs down the history and evaluates the quality of this exquisite Greek art. What is black-figure It is the name of a technique which originated in Corinth soon after the beginning of the 7th century before Christ. Not much later it appeared in Athens, where it attained its full development in the last decades of the 7th century. Its sway was undisputed until the invention of the red-figure technique nearly a hundred years later. A world authority on Greek vases, the author explains this technique in these words:

"By black-figure one means not simple silhouette, but silhouette elaborated and enlivened in two ways: first, by plenty of details engraved with a sharp point, incised, as it is called; secondly, by plentiful addition of dark red paint, and of white flesh. This gives a sober scheme of four colours: the orange of the ground, which is the native colour of the clay vase; the

## PAPOULAKOS

(Continued from Page 41)

in religion (which he applies in his daily personal life and in his relationship toward other people) is very strongly portrayed in his new book.

For those who know Mr. Bastias personally as a man, as an author, as has been the good fortune of this writer, his personality and his religious tendency are not new. I believe that no other Greek author knows so thoroughly the problem of faith and religion and their endless philosophical history within the scope of our social life. The philosophical power of religion is his property, and at the same time, his destiny and his goal. With PAPOULAKOS, Costis Bastias went beyond the limits of an inspired narration. He has given us a sort of sermon, of endless enthusiasm, and let us hear his own moved voice. He puts words into PAPOULAKOS' mouth which are his own hopes. He raises PAPOULAKOS with his own weight of faith and confidence in a Christian life and gives us the proof that happiness can be grasped by anybody, if this anybody would "believe."

In some of his earlier books Mr. Bastias had already revealed to us this tendency and the extent of his specialized knowledge. For instance, in his book "Steries Kai Thalasses" he writes:" When a man is tired and poisoned by the burdens of life, he wishes to find a way to free himself from the chains tied about his hands by necessity. He tries to fly imaginatively to quiet places where simple people live. Many times such trips are salvations."

Quiet places and simple people, as Mr. Bastias saw them in 1932, were the meadows and peoples of Christ, of faith. The author knows that even in these places "men are not angels", but he adds a great philosophical interpretation when he says, "But religion makes the black spots stand out conspicuously on a white sheet."

Mr. Bastias furthermore succeeded to give us a very strong picture of the Greek village as it was at about 1846 when PAPOULAKOS started on his great mission. Under his pen the beauty and wilderness of the Greek mountain comes alive. He describes vigorously the strange superstitions of the village, the simplicity of the villagers, their mischief-making, but also the grandeur of the Greek soul.

PAPOULAKOS has entered the history of Greek letters, and simultaneously has enriched the history of belief in religion which can save man from his sins. It hasn't only revealed to us a great forgotten religious personality. It has given us the opportunty to understand better the meaning of life and the necessity of faith if we want to achieve happiness, first here on earth, and perhaps later elsewhere, where there will be final judgement of our actions.

lustrous black of the glaze paint; the white; the deep cherry or crimson, sometimes purplish, red."

He discusses the characteristics of such masters as the Painter of the Ram Jug, the C Painter, Kleitias (painter of the Francois Vase) Lydos, the Heidelberg Painter, the Amasis Painter, Exekias, and others. He points out that fine work may be found on vases which cannot be assigned to any of the noted artists.

This book is not only an invaluable history of this particular technique, but it is also a mighty fine and beautiful art book.

## WHEN READER MEETS GREEKS

The present-day reader is constantly bumping his head against Greek literature, and the sooner he turns to it directly more or less seriously the better off he will be. There is a recent book which will help him travel along that fascinating but perplexing road. It is GREEK LITERATURE FOR THE MODERN READER by H. C. Baldry (Cambridge University Press. 1952. 321 pp. $3.75).

The author, who is a professor of Classics in the University of Cape Town, South Africa, states that his book is "a general introduction to ancient Greek literature, mainly intended for the increasing number of readers who know no Greek and have little acquaintance with ancient history, but who nevertheless derive enjoyment and satisfaction from the many excellent translations of Greek authors now available in English." He adds that it is neither a work of scholarship nor a text-book, but he does touch on the numerous questions and problems of his subject.

He begins with an outline of Greek history, and then in the second chapter dwells on such questions as "Is it true that Greek literature was so closely related to the life of Greek society?", "How was Greek literature produced?", and "Were the Greeks primitive or modern?" Having put on "the right spectacles'", he proceeds to consider Homer and the epic tradition; dance, music, and song; the rise of individual voices; drama and democracy; prose and the three great historians; the Platonic dialogue; and the writers immediately after Alexander. He ends with Theocritus.

The results are a handy and sound book which can assist not only beginners but also those who are more or less acquainted with these immortal Greeks.

## ROMANTIC ROMAICS

When people are confronted by a romantic idea or place, even intelligent people, they certainly go overboard. For instance, recently a crack book-reviewer remarked that Tarpon Springs, Florida, is a town occupied entirely by Greeks who fish for sponges. While this Greek colongy is picturesque enough and has been written up in books, newspapers and magazines, it constitutes only about a fourth of the town. And in the past few years its industry has suffered a sharp decline because of a sponge-disease.

This false impression was made in a review of THE ISLANDERS by Joseph Auslander and Audrey Wurdemann (Longmans, Green and Co. New York. 1951. 305 pp. $3.00). This is a beautifully written novel by two of Americas leading poets, and its story revolves about Christidos and the Parthenon Bar and Grill, his family, and their customers. The main conflict centers on the invasion of the old gentleman's little world of sponges and his restaurant by the big world without.

The authors understand the Greek-Americans so well and write about them so warmly that I am giving my copy of the novel as a graduation gift to my 13-year-old nephew.

## TELL--TALE VASES

So much of the history of the Greek world, its dates and many details, is revealed to modern eyes by its exquisite pottery. This fact is hinted by MYCENAEAN POTTERY FROM THE LEVANT by Frank H. Stubbings (Cambridge University Press. New York. 1951. 111 pp. $5.00).

The author traces the Mycenaean pottery in Rhodes, Cyprus, Syria, Palestine, Egypt, and the other Greek islands. The periods dealt with began about 1550 to 1025 B.C. The Mycenaean civilization became the dominant cultural force in the Aegean world after the collapse of the Minoan power about 1400 B.C., and these cemetery finds of pottery reveal that the Mycenaeans traded and settled everywhere along the coasts of the Eastern Mediterranean. Eventually these colonies, particularly Rhodes and Cyprus, began to produce local Mycenaean pottery.

This is strictly a technical book, written for the degree of Doctor of Philosophy in the University of Cambridge, but the fact that Mycenaean pottery was so thoroughly distributed throughout the ancient world is important. And its illustrations reveal how remarkably beautiful this early Greek art was.

## FAITH OF THE GREEKS

One of the most striking rituals in the religion of the Ancient Greeks, as readers of Homer can testify, was their burnt offerings to the gods. These occur at dramatic moments in the Homeric poems and in other Classical literature as well. It is surprising to learn, therefore, that this practice was not a very old one among the Greeks. It was picked up by Dorian tribes at one of their stopping-places before reaching Greece and brought by them to that glorious land during the course of their invasions of the 12th and 13th centuries B.C. In a few generations it became the main point of the faith of the Greeks wherever they went.

This is an important fact established in GREEK ALTARS by Constantine G. Yavis (Saint Louis University Pres. Saint Louis, Mo. 1949. 266 pp. $5.00). Assistant Professor of Archaeology and Classics at Saint Louis University, the author traces the origins and typology of the religious apparatus of the Greeks from the first finds of the Minoan and Mycenaean epochs. He adds that the Greeks retained or adapted a few old Minoan-Mycenaean structural and ritual elements—among them walled pits and libations.

Though a very technical book which is not intended for the general reader, this study does contain such eye-opening kernels of information as the above facts.

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# New York

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by

JOHN BELASCO

•

**GLORIOUS GREECE:** The Parade commemorating the 131st anniversary for Greek Independence again this year winded its way down fashionable Fifth Avenue with hundreds of thousands of spectators watching from jammed sidewalks and building windows.

The parade was led by the honorary Grand Marshall, Mayor Impellitteri, with police commissioner George P. Monaghan next to him. They were flanked by Spyros P. Skouras Sr. General Chairman; Stephen Stephanides, Honorary Marshall and Constantine P. Goulandris, Grand Marshall.

**ON THE REVIEWING STAND: (L to R) Police Commissioner George P. Monoghan; Manhattan Borough President Robert Wagner Jr.,; Mr. Moshos Sapounakis, President Panrodian Society; Mayor Impellitteri of New York; George Adrianopulos, Mayor of Pireaus and Spyros Skouras, President 20th Century Fox Corporation.** (Athene Photo)

Upon reaching 67th Street, these notables took their place on the reviewing stand where they were greeted by A. Politis, Greek Ambassador to the United States, George Andrianopoulos, Mayor of Pireaus, Prince Christian of Hanover, brother to Queen Fredericka of Greece, George Kapsambelis of the U. N. Greek Delegation and parade committee members.

**ON THE REVEWING STAND: (L to R) Stephen Stefanides; Constantine P. .Goulandris, shaking hands with the Mayor; A. Politic, Greek Ambassador U. S.; K. Kokoros; Mayor Impellitteri; Archbishop Michael; Greek Consul General Axelos of New York.** (Athene Photo)

After the mayor of New York and the Mayor of Pireaus made brief but inspiring addresses, the paraders continued their march in the direction of the Greek Cathedral. There were at least 15,000 paraders on march, and in addition to the participating church and society groups, there were many bands and non-Greek groups as well.

**PAUL PRODROMIDIS, broadcasting description of Parade on Fifth Avenue as guest announcer of Station WNYC and director of programs Tom Cowan.** (Olympic Press Photo)

There were more floats this year, and they were all beautiful. We singled out one which was called "Miss Greek Independence" portrayed by lovely 17 year old Miss Joan Lecakes from Astoria. She had been selected by the Greek societies and churches of the area an dshe had six American-born Grecian beauties as her retinue, all dressed in lovely white classic gowns.

Myself being on the Grandstand, I had an excellent opportunity to view the magniture and brilliance of this year's parade. The inspiring music, the colorful national costumes moved one to patriotic fervor. I also witnessed many moving scenes. I saw our well known pioneer, Petros Prodromidis' eyes filled with tears of joy when he saw his grandchildren dressed in colorful costumes at the head of the Micrasiatic contingent. His son, Paul Prodromidis through a loud speaker was describing the events

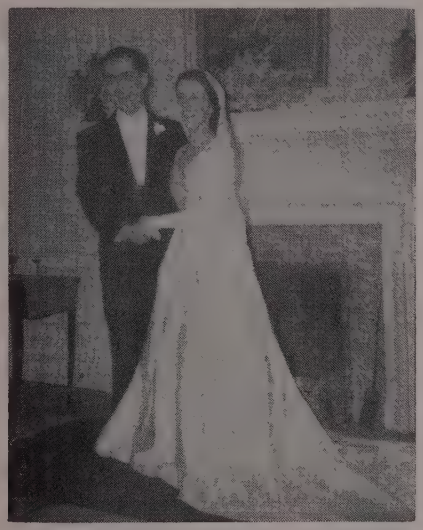
**GREEK-AMERICAN INSTITUTE FLOAT**
(Photo by Colman Kuharik, N. Y.)

and announcing personalities.

When the Cretan group appeared, their president Nick Vagionis left the reviewing stand and joined them on their march to the Cathedral. Mr. Vagionis ably organized these parades in previous years. This year the committee was more representative. In addition to the officials already mentioned, we should add, George Contemanolis, Parade chairman; Hon. Robert E. Wagner, Jr. Hon. member; Pericles Lantzounis, Executive President; Archie Protopapas, 2nd Vice-President; M. Sotirhos, Treasurer and Stephen Markesinis, 1st Vice-President.

**SMILING THROUGH:** Recently I received from Philadelphia the following invitation: Mr. and Mrs. James P. Liakouras request the honor of your presence at the marriage of their daughter Vilma, to Nicholas K. Chantiles . . .

The invitation was most welcome and I reached St. George's Church there just in time to witness my nephew taking a lovely bride. The church was full to capacity. The procession to the altar was magnificent, the bride being escorted by her



MR. and MRS. NICHOLAS CHANTILES

father. The ceremony was officiated by Rev. Roussos. Matron of Honor was the charming sister of the bride, Helen, wife of Dr. Basil Lambros of Washington, D. C. Mr. J. Eliades, the groom's school teacher in Greece and now teacher at Wilmington, Del., was the best man. A reception with dinner followed at the Colonial Dames hall. The groom, Washington-born, was raised in Greece and was educated in Boston. He is now connected with the Curtis Publishing Co., in Philadelphia. Wishing you both everlasting happiness!

**THE ARCADIANS:** For the first time since it was founded, twenty years ago, the local chapter of the Panarcadians, "Geros Tou Morea" did not publish an album this year on the occasion of their annual dance. Instead they obligated all members to take five tickets each, which they either sold or gave away gratis. This is a good example, and we hope other societies will follow suit, since they will find that their affairs will draw better crowds, when they depend on tickets and not on ad-books.

**GOLDEN WEDDING:** Miss Crystallia Simihtsi, charming daughter of Mrs. Helen V. Simihtsi of New York, was married recently to George N. Sakellis, a native of Port Said, Egypt. The ceremony took place at the Greek Cathedral with the Rev. Efthimiou officiating, assisted by the Rev. Kazanas. The bride was given away by her brother, Thomas

MRS. GEORGE N. SAKELLIS
(Photo Edward Blakeman)

Simithsi. Best man's duties were performemd by Pamico Stellings. Mrs. Roza Simihtsi was the matron of honor. A reception followed the religious ceremony at the St. Moritz Hotel. The bride who attended Hunters College, is a member of the staff of the Greek Line here. The newlyweds spent their honeymoon in Florida and plan to live in New York.

**KOSTAS N. HADJIPATERAS:** Although the name HADJIPATERAS is a familiar one among shipowners, young and handsome Kostas Hadjipateras is more inclined to the muses. As a lecturer he fascinated his audience at the hall of the Greek Cathedral, with his charm and erudition. His subject was Greek Education Through the Ages. And before the evening was over, we also learned that he had just become engaged to Miss Calliope P. Patera, a lovely creature who was brought up and educated in Belgium and London. Our congratulations.

**AHEPA GATHERING:** I was invited by our well known portrait artist Theodore Psaropoulos to be his guest at a party given at the Pythian Temple by the Upper Manhattan Ahepa Chapter No. 42, celebrating the 28th anniversary of its founding. I must admit it was a gay and joyous affair. George Demas the president, presented and introduced various speakers and many past presidents of the chapter. One such past president who was honored is Nicholas Botsakos, founder and first president of the chapter who spoke. Other notables present were, John L. Manta, of Chicago, president of the Greek War Relief Asociation, who was sailing for Greece the next day. I also learned that several prominent Americans belong to this chapter. Vivian Trilinas and Spyros Dumas sang beautifully.

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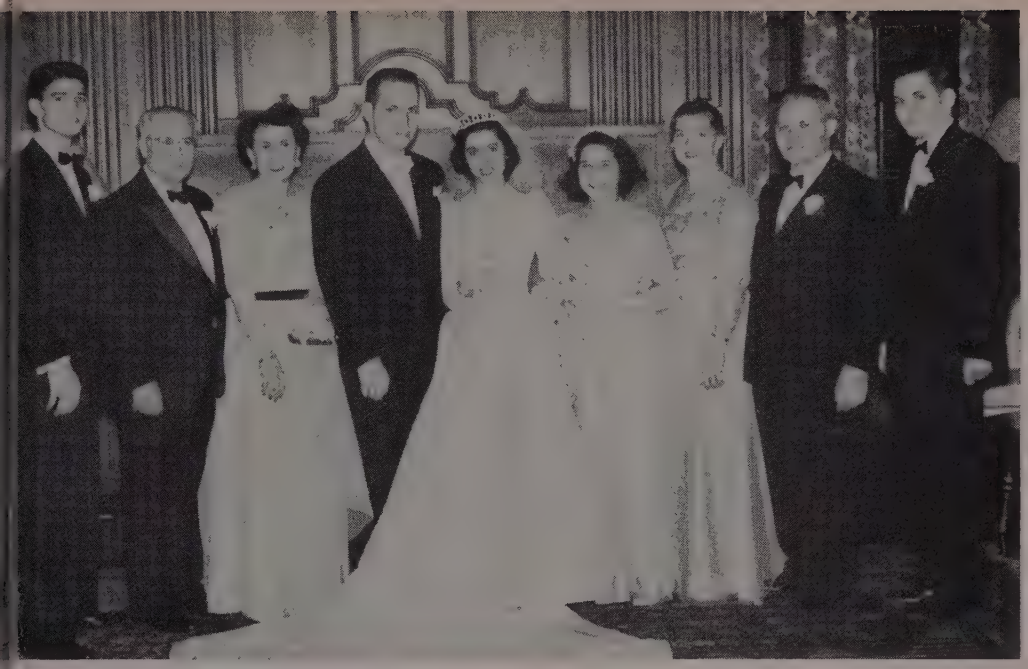
# Peponis-Preketes Wedding



(Above) THE BRIDE AND GROOM WITH MEMBERS OF THEIR FAMILIES

A highlight of the social season in the middle west was the wedding of Miss Toula Demetra Preketes, daughter of Mr. and Mrs. Frank N. Preketes of Ann Arbor, Michigan, to Mr. Harold A. Peponis, son of Mr. and Mrs. Arthur H. Peponis of Chicago. The ceremony took place at the Greek Orthodox Church of Ann Arbor.

Grace Rt. Rev. Gerasimos, Bishop of cago officiated assisted by the Rev. ıbros Vakalakis, priest of the St. Nicho- Church, Ann Arbor.

Christine Bilakos of Ann Arbor, cousin the bride was the maid of honor. desmaids included: Demetra A. Preketes, ja Bilakos of Ann Arbor, and Renia rris of Albuquerque, N. M., cousins of bride, and Lillian Skinner of Ann Ar-, friend of the bride. Junior Brides- ids: Renee F. Preketes, sister, Becky Preketes, cousin of the bride. Alice N. ketes, niece of the bride was flower

(Right) THE BRIDE AND HER BRIDESMAIDS Mrs. Harold H. Peponis was dressed in an ivory satin gown with cathedral train.

girl and James Paul T. Karambis, cousin of the bridegroom was ringbearer.

George Kollinzas of Chicago, godfather of the groom was the best man assisted by Sam Christos. Ushers: Dino F. Preketes, brother to the bride, James A. Peponis, brother to the groom and Nick T. Reabus of Chicago, cousin of the bridegroom. Following the ceremony, a dinner was held at the Michigan University League where 500 distinguished guests attended. Hundreds of congratulatory telegrams were received including one from His Grace the Archbishop Michael of North and South America.

BISHOP GERASIMOS OF CHICAGO, WITH REV. LAMBROS VAKALAKIS PERFORMING THE BEAUTIFUL CEREMONY ACCORDING TO THE TRADITIONS OF THE GREEK ORTHODOX CHURCH.

**ST. NICHOLAS GREEK CHURCH IN CHICAGO CELEBRATES 25th ANNIVERSARY OF FOUNDING.** — Members of the Celebrating Committee are: Sitting (L to R) George Askounis, Mrs. M. Efthimiou, John Marlas, president of the Community, Rev. Daniel Gambriles, priest and main founder of the church; Petros Siaperas, Mrs. John Marlas, George Mathews, treasurer of the church.

Standing (L to R) Tom Niarhos, Theodore Karkazis, Christine Malevites, Miss Siderocastritis, Miss Mary Kapetan, Mrs. Anasinis, P. Dilberakis, J. Plainos and D. Demetriades.

St. Nicholas is one of the most progressive Greek Churches in America, and has been recently decorated in a remarkable Byzantine Fashion. Rev. D. Gambriles is the man responsible for the progress of this church which owns a magnificent school building and other properties.

## Plato School to Open in Fall

The magnificent Plato school built by the Assumption Greek Church in Chicago, the largest and most modern in the country will open in the fall according to Rev. Geo. Mastrandonis, rector of the church.

President Mike Korompilas, one of the leading church lay leaders in the midllewest, is working hard with his committee to open the school on time, and at the same time to prepare for the construction of the Community Center which is the next thing on the agenda. Mr. Korompilas donated again this year two new automobiles to the community, and he is devoting much of his time to promote the affairs of the church.

## Panarcadian Convention to be Held in Chicago

The 21st Convention of the Panarcadian Federation of America, will be held at the Morrison Hotel, Chicago, from July 28 to August 3, 1952.

This Federation, one of the largest Hellenic groups in the world, has chapters all over the country and it is believed that thousands of Arcadians will come to Chicago to attend the sessions.

The Convention Committee is as follows: Arthur H. Peponis, chairman; Stylianos Reckas, vice-chairman; Mrs. Panagiotou, Karousos, vice-chairman; Andrew Soterakopoulos, vice-chairman; Geo. Nikolopoulos, secretary; Miss Dina Pecharis and Miss Lucille Gregory, assistant secretaries; Photis Petmezas, treasurer and Mrs. Louis Anast., assistant treasurer.

# PANSAMIAN FEDERATION of AMERICA

SUPREME LODGE OF THE PANSAMIAN FEDERATION: Sitting (L to R) Em. Yiakoumides, Toledo, Governor; George Tromoulis, Canton, Supreme Vice-President; Em. Karay, Detroit, Supreme President; Pythagoras Sideris, New York, Supreme Secretary; John Pappas, Cleveland, Supreme Treasurer — Standing (L to R) George Mathews, Chicago, Governor; Mr. Pappas, Newark, Supreme Councillor; B. C. Salamis, Montreal, Honorary President of the Federation; Andrew Diskes, Cleveland, Governor; Const. Diskes, San Francisco, Governor; C. Chrisovergis, New York, Governor.

## Historical Background By J. DEMETRIADES

Although there are no statistics available, the Island of Samos must have sent at least 5000 emigrants to America, mostly between the years 1905 to 1912. These Samians are now to be found in different parts of this country and Canada, but originally most of them found work in the tanneries of New England and particularly in the town of Peabody, Massachusetts.

The first Samian society in America was organized in Newark, N. J. The Peabody, Mass. chapter came next, and at present there are ten such chapters: New York, Newark, Peabody, Pittsburgh, Youngstown and Warren, Cleveland, Detroit, Chicago and San Francisco.

In 1948 all of these societies sent representatives and the Pansamian Federation of America was formed at Cleveland, Ohio.

The purpose of the society is to bring closer the Samians now living in America, and to help their stricken Island which was ravaged during the war.

The first Supreme President of the Federation was Evangelos Sykiotis of Pittsburgh, who with the cooperation of the other members of the Supreme Lodge sought to have a Sanatorium built on the Island to help T.B. sufferers. During the last four years of its existence the Pansamian Federation of America has done magnificent work in bringing together and strengthening the ties of friendship and cooperation of those of us who are descended from Samos. And for the future the program includes aid to the educational institutions of the beautiful island, and naturally active participation to all worthwhile causes and humanitarian projects.

A GROUP OF DELEGATES AND FRIENDS OF THE 1951 PANSAMIAN CONVENTION WHICH MET AT THE HOTEL STATLER, NEW YORK. THE 1952 CONCLAVE WILL BE HELD IN CLEVELAND.

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4. **SOCIETY ACCOUNTS**—Available to clubs, associations, churches, unions, societies, and similar non-profit organizations.
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## THE SAMIAN THALASSOCRACY

(Continued from Page 8)

other doings he overcame the Lesbians in a sea-fight, when they came with all their forces to the help of Miletus, and made a number of them prisoners. These persons, laden with fetters, dug the moat which surrounds the castle at Samos." (Hdt. iii)

The sea-power of Samos caused her alliance to be sought by even great and powerful kings, and her protection to be besought by lesser-fry. Owing to her insular position, and her fighting-navy, Samos never seems to have been under complete domination of the Lydian kings, and she and Chios alone of the Ionian cities maintained their freedom from the Persian kings until the capture and death of Polycrates. Even thereafter Samos was a favored vassal of the Persians. Samos had at times alliances with Chalcis and Eretria against Miletus in a contest for the Levantine plain, ca 730 B.C. (Hdt. v 99; Camb. Anc. Hist. iii, 535, 622); with Corinth against Miletus, ca 706 B.C. This latter alliance lasted for about a century, until ca 600 B.C. when Periander of Corinth broke it and formed an alliance with Thrasybulus of Miletus "because Samos was getting too powerful." (Camb. Anc. Hist. ii, 652) An alliance existed for almost two centuries between Samos and Cyrêné. (Hdt. iv 151-157. Euseb. p. 169) About 530 B.C., Arcesilaus, the deposed king of Cyrêné, took asylum on Samos, and collected troops and supplies. With the aid of Polycrates he regained his throne. (Hdt. iv, 354-5; Smith, Dict. i, 477) Whether or not there was an alliance with Lydia is not clear. The Samian piracies against Lydia and Sparta would negate the idea. However, there were alliances between Samos with Babylon and Egypt. There was a traditional friendship between Samos and Egypt which dated to the Carian and Phoenician periods. The craftsmanship of the Samians in the metallurgic arts seems to have been responsible for a trade with Egypt which went back to the 9th or 8th century B. C. The Egyptian measurement standards were in vogue on the island. The Samians were given trading and settlement concessions in Egypt beyond those accorded to other Greek states. They, as has been said, had a joint interest in the factory of Naukratis. The friendship of Polycrates and Amasis, king of Egypt, which existed from about 540 B. C. to 525 B. C., has been romanticised in poem and prose. An account is given by Herodotus. It would appear that the rulers exchanged visits, and that Amasis brought with him on his visit to Polycrates the statues presented by him to the Heraeon.

Samos carried on extensive trade with her colonies, her allies, and her subject states. We find her also trading with her old rival Miletus, and with the islands of the Sporades and Cyclades groups, as well as with the Peloponnese, Magna Graecia, Sicily, and Spain. A voyage of Samian merchants to Sybaris is mentioned. (Athen. 656c)

Samos enjoyed an extensive export and import trade. Anciently the island was exceedingly fertile and productive. It was said to be so fertile that one could get milk from a chicken. (Strabo xiv) The mountains were once covered with massive cypress, oak, cedar and pine trees which fur-

nished the materials for the great ship-building and woodwork industries. The hills and valleys were covered with the groves, vineyards and farms, operated principally by the geomoroi with s`ave labor. A few tracts were owned or farmed by small agriculturists, but the geomoroi were the back-bone of the island aristocracy and generally the ruling caste, up to the tyranny of Polycrates. The groves produced bountiful olive-crops, which were largely converted into oil. Aeschylus thus alludes to "olive-planted Samos". (Pers. v. 883) Samian oil was acclaimed "the whitest of all," (Athem, ii, 66 ff; Brit 16:774) There were almond, fig and citrus orchards. The fig-trees were gigantic. Samian wine, red and white, was world famous even in classical times. Strabo pronounced all the productions of the country as excellent (Strabo xiv, p. 637) The wine was known as Muscatel or "Anthosmias", that is "flower-flavored." The climate produced varieties of fruit in abundance, apples, cherries, pears, peaches, plums, pomegranates, quinces, figs, lemons, oranges, tangerines, loquats, etc. (Eliades, Pan-Samian Program, 1949). The farms grew wheat, cereals, and herbs in abundance.

The islanders also were engaged in animal and poultry husbandry. Sheep were raised from foundation herds imported from Miletus and Attica. (Athen. xii, 540) Their fine wool fed the looms of Samos. Euphorion said the Samians worshipped the sheep! (Glem. Alex. Ex. Gr. 11) Blooded swine were imported from Sicily, and fine dogs from Malossos, Naxos, Epirus and Laconia; goats from Naxos and Scyros. (Athen. xii, 540; Arch. Samoi iii). Polycrates sought the world over for the best strains of stock and imported them. (Athen xii, 540d). The island abounded in wild-game of all kinds. (Bart. Anarch. iv, 141) Partridges and peacocks were plentiful. The Peacock was said to have been native of Samos. It was the Samian national bird, and was consecrated to Hera. Its effigy appeared on Samian coins. From Samos this beautiful bird passed to the rest of the world. (Bart, Anarch. iv. 143; Antiphon, et Menod. ap Athen. xiv, 20 p 655! Aul. Gell VI, xvi, 5.)

The island abounded in minerals in former times, and mines of various sorts were operated, iron, silver, copper, clay, and probably gold. (Curtius, ii, 158).

The principal industries of the island included statuary, sculpture, bronze and metal work, woodwork, wood-carving, ship-building, plastics, ceramics, jewelry-manufacture, iron, silver,, gold and copper-smithing, coinage, gem-cutting, engraving and mounting, textiles, rug, carpet, and drapery weaving, wine venting, olive-curing and pressing of olive-oil. Samos was the first Greek state to engage in diamond-cutting. Samian red pottery and terra cottas were world-famous, and in great demand. The Samians are said to have been the first to industrialize ceramics on a large scale. (Arch. Samoi. iii) Theocritus said "Samian rugs are fit mattresses for the gods." (Arch. Samoi. iii) Samian gold-work and weaving found their way wherever they were not shut out by the rivalry of Corinth and Miletus. (Glotz. Hist. Gr. i, 280f;

(Continued on Page 54)

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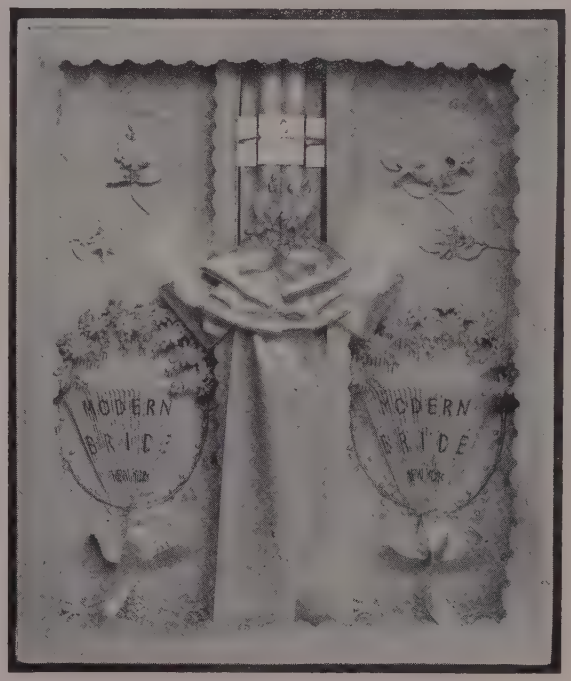


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## WITH A HEART FOR ANY FAITH

(Continued from Page 27)

The annexation of Bosnia and Herzegovina by Austria that summer roused little interest in the average American, though it directly led to the first world war. We should have liked to go to Turkey at this time, except that we were occupied with our own work of finishing "The Duke's Price," which appeared in the old **Smart Set.**

That winter we returned to New York, to a very comfortable boarding house; and one day there walked into the dining-room a short, stoutish woman in black. "I should love to know that woman," I said.

She was Anna Fuller, of Boston, author of the "Pratt Portraits," first published in the **Atlantic.** We got to know her, and became close friends. She urged us to come to Boston, but going out of New York, to any other American city, seemed to me like emigrating to the Desert of Sahara. Yet it turned out to be the most fortunate move we ever made. For at the home of Frederick Allen Whiting, on West Cedar Street, we met Ferris Greenslet, of Houghton Mifflin, and to him I submitted my much-rejected Turkish sketches. He accepted them at once, and brought them out in the spring, under the title of "Haremlik."

Contrary to the judgment of the New York publishers, the book was an immediate success, some of the newspapers giving it a full-page review, and the **Outlook,** then in its heyday, declaring: "If it is true, it is a remarkable book. If it is not true, it is more remarkable still." For twenty-nine years the book sold, and was published in England, France, Germany, Holland, Denmark, Norway and Hungary, while extracts from it appeared in Italian and Russian reviews.

Our sojourn in Boston, apart from the success of "Haremlik," was a happy one. A number of the people who had made Boston what it was, were still alive. There was Julia Ward Howe, a close friend of my mother-in-law, when the two were crusading for women's rights. "Don't think that you know Kenneth Brown better than I," the indomitable lady of the "Battle Hymn of the Republic", declared, shaking her finger at me. "I used to wheel him out in his perambulator, when I stayed with his mother in Chicago."

The husband of her eldest daughter, Julia Romana, had married the Greek, Anagnos, and Julia Ward Home had learned Greek from him, and loved to display it.

There was also Mrs. James Fields, frail in body, young in spirit, reclining on the sofa of her Charles Street home, surrounded by books and autographed photographs of the great luminaries, both English and American, who had been the authors of her husband's publishing house, Ticknor and Fields, now Houghton Mifflin. She was graciousness itself to us newcomers, and even rose from her couch to give us a supper party. It was a rare treat to sit by her sofa and hear her tell of Dickens and Thackaray, and of those Americans who formed the old guard.

Thomas Wentworth Higginson, Mrs. Homans, Mrs. Russell, Arlo Bates and some others were also living, and contrary to what is said of Bostonians,

they were all most charming to us newcomers. Above all there was our Anna Fuller, who would have made any city for us; and Mrs. Greenslet, a unique person. Her name was Ella, which she did not like, so Kenneth Brown rechristened her Florella, which suited her perfectly, and has stuck to her ever since.

The Greenslets then lived on West Cedar Street, and every afternoon Florella was at home for tea. There we foregathered, attracted by her unusual personality. Had she devoted herself to writing, she would have made a name for herself. Poor health, two children, and a hospitable household kept her from serious writing, but did not prevent her from being a joy to all who knew her. When Ferris Greenslet appeared, he always spoke in epigrams, which made conversation with him difficult for me; for I never made an epigram in my life, and answering him in plain language sounded like speaking to an adult in baby-talk.

We had many little dinners with those I have mentioned, and the Ralph Adams Crams, Rose Nichols, Abbie Farwell Brown, Alice Brown, and Tom Whittemore who is now engaged in renovating the mosaics of Saint Sophia in Constantinople. Our week-ends would often be spent in Westwood, with Mrs. Lindsley Loring, tall, red-headed and handsome, intensely interested in books, whose husband, fortunately, was a golf addict, like mine.

Lincoln Steffens was brought to Boston by Philene with great fanfare, that winter. I can't recall what he came for, but it wust have been to expose something, since he was the king of the muckrakers. He and his capable wife took a house on West Cedar Street, a few doors from us. Kenneth Brown had known him when he was city editor of the New York Commercial Advertiser, on which my husband was an editorial writer. We naturally called and had many interesting talks on socialism and reform.

There were several little boys in the neighborhood, and I got into the habit of racing with them from Pinckney Street to Mount Vernon Street. One morning as I was pasing the door of Lincoln Steffens, he was just coming out, and we stopped and chatted for a few minutes. There little boys on their way to school rushed up to me and asked: "Shall we race?"

"All right," I answered.

"Same stakes?"

"The same."

"Can't I come in on this race?" Steffens asked.

"You can, provided you accept the stakes."

"I accept them, sight unseen."

We lined up, and started at the word.

Usually the little boys beat me, but on this day I ran as never before, and beat them all.

"How much is it?" Steffens asked, putting his hand into his pocket.

Gasping, I explained: "When the boys beat me, I give them a cent. When I beat them, they each give me a kiss."

Steffens stood dumbfounded. There we were in full view of a multitude of correct Boston widows — and I was young them. He stared at me, while each of the three little boys came up and kissed me. Courage failed him, and he strode rapidly off. (To be consitued)

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### DESCRIPTION OF CLASSICAL SAMOS

(Continued from Page 5)

Samos was a favorite resort, not only of the Greeks, but of the Romans. Here Pericles and Aspasia and Anthony and Cleopatra lingered, lived and loved. Here the governors of the Roman province of Syria had their villas, and several of the Caesars began their way to the imperial throne. After Actium, Octavian, the future Augustus, went into winter quarters on Samos, and began his fifth consulate while there. (Suet. Aug. xvii, 3) Candace, queen of Merae, Ethiopia, sent ambassadors to Augustus while he was sojourning on the island. (Smith, Dict. i, 593-594). Tiberius visited Samos while his stepson Gaius was living there as governor of the Orient. (Suet. Tiberius. xii, 3) Gaius was so fascinated when the castle of Polycrates that he planned to rebuild it. (Suet. Gaius Calig, xxi) Vespasian made a province of Samos, taking away her freedom. (Suet. Vesp. viii, 4) Marcus Aemelius, brother of the praetor Lucius Aemelius (possibly a descendant of Pythagoras) died on the island, 190 B.C. (Livy xxxviii, x, 3-11) Iuintius Tullius Cicero, brother of the orator Marcus Tullius, lived on the island as one of the legates (Smith, i, 746) and Marcus Tullius appears to have visited him there. The infamous Carius Verres, afterwards prosecuted by Cicero, visited and plundered Samos. (Hist. Hist. v, 454-456; Smith, Dict, iii, 1241). The great Hannibal seems to have sojourned on Samos when, during his exile, he commanded the fleet of the Syrian king Antrochus. (Livy. 37, 42, 71). It was in the Roman period that St. Paul visited the island. (Acts)

### THE SAMIAN THALASSOCRACY

(Continued from Page 51)

Minar. 1) The geomoroi also were extensive owners of the island industries and of the bottoms which carried the products to the markets of the ancient world. Hence, it was probable that Mnesarchus, father of Pythagoras, owned an engraving shop as well as merchant fleet. Polycrates brought in technicians from other places to improve the island industries. (Arc, Samoi. iii) He also beautified the city and countryside with many kinds of imported flowers. (Arch. Samoi iii).

Marble was imported from Paros; gold from Siphnos; tin, silver and gold, from Spain and other lands. (Athen. vii 540)

The wealth and property of ancient Samos came from the sea, and no inconsiderable part of it was drawn from its fisheries. In the surrounding waters abounded fine edible fishes of numerous varieties, as well as marine life furnishing natural dies, so important to the weaving industry. Athenaeus states, "The tunny hibernates in spite of the fact that it is full-blooded. Archestratus says, "But round the sacred and spacious Samos thou wilt see the mighty tunny caught with eager zeal. The Samians call it horse-mackerel, but elsewhere it is called whale." (Athen vii, 301 e-f, 328e)

### PHILOSOPHERS AND TEACHERS OF SAMOS

(Continued from Page 10)

of collecting materials for his geographical works. He also made notes of many other things which interested him, including inscriptions on Votive columns and tablets, and epigrams which were current in his time. He was a prolific writer, and produced books on geography, and travel, as well as several anthologies. (Clinton, F. H. iii, p. 524) He eventually became a citizen of Athens. According to some authorities he was born at Ilium or Sicyon, rather than at Samos. (Smith, iii, 435)

One of the last celebrities of the island was Theodotus, a rhetorician, who appears to have been a native Samian, although some claim Chios as his birthplace. Theodotus went to Egypt and there became the preceptor of the infant king Ptolemy VII, brother and husband of the famous Cleopatra. This boy became king at the age of ten, and perished ca. 47 B. C., in the Alexandrine War of Julius Caesar. When after the battle of Pharsalus, Pompey Magnus took refuge in Egypt, Thedotus was the first to suggest his destruction. Pompey was accordingly murdered, in 48 B.C., and Theodotus, expecting to carry favor with Caesar, presented him with Pompey's head and signet ring. This had exactly the opposite effect on Julius, who decreed that Theodotus himself should die, but the latter eluded his would-be captors and escaped. Four years later, B. C. 43, Marcus Brutus came across him in Asia and had him executed. (Smith, Dict iii, 1073)

### SAMIAN ARCHITECTURAL MASTERPIECES AND MASTERS

(Continued from Page 19)

To Pericles belongs the glory of reducing the walls of Samos. In 444 B. C. he intervened in behalf of Miletus in the war between it and Samos over Priene. It was in this war Melissus the philosopher was admiral of the Samians and defeated an Athenian squadron. After two sieges, one of which lasted nine months, Pericles finally introduced engines of war, then novelties by the aid of which he breached the walls and brought the defenders to term. (Plut. Pericles) "The Samians had to give up ships, dismantle their fortifications and pay an indemnity." (Thucy viii, 76; Smith, Dict iii, 195 Plut. Pericles.) This marked the end of Samos as a great naval state. Athenaeus relates the incident of "The Aphrodite of Samos" as being connected with this siege. (xiii, 572)

The names of the architects, engineers or builders of the great works herein-before described, other than the Heraeon and the tunnel, have not come down to us; but the fruits of their inspiration speak convincingly of their genius.

One further Samian engineer will be mentioned, — Mandrocles. who constructed the celebrated bridge across the Bosphorus so that the armies of Darius might pass dry-shod from Asia to Europe (516 B. C.) This bridge was made of boats (Hdt iv 88; Camb. Anc. Hist, v, 212). Pontoon bridges (oxedia) were of very early invention, but the one built by Mandrocles is one of the first to be mentioned in history. (Authon, Dist. 173) This Mandrocles was very proud of his achievement, and had a picture painted, (some authorities state he painted it himself), commemorating the event and dedicated it in the Heraeon of Samos. The picture represented the passage of the Great King's army, with Darius himself seated on a throne reviewing the troops as they passed. Attached to the painting was this inscription:

**"The fish-fraught Bosphorus bridged,to Hera's fane**
**Did Mandrocles this proud memorial bring:**
**When for himself a crown he'd skill to gain,**
**For Samos praise, contenting the Great King."**

Hdt. iv. 88

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## PROBLEMS OF GREEK-AMERICANS

(Continued from Page 29)

As the child grows older, if his general education continues along character building lines, he will automatically be educated for marriage. When he matures he will seek to marry for reasons of love, companionship, compatability of interests, and mutual self-advancement. He or she will be discerning enough to select a mate that qualifies and the likelihood is that the person will be of similar background and understanding - or also will not quality. If he is sufficiently imbued with a Greek background, he will undoubtedly select a Greek girl. If not, he will select a mate on other basis he considers important. In any event, at this point it is a great mistake to attempt to influence a boy or girl to marry for any reasons other than the ones that he or she honestly and sincerely feel by virtues of their education and background. If we have succeeded as Greek parents, assuming that is our purpose, our children will intermarry other Greek children. If not, they will probably go outside the ethnic group. A tragic thing, but not quite as serious as cancer—the marriage may still have a chance to succeed.

### VI. OUR YOUTH AND POLITICS

1. **What is politics,** by A. A. PANTELIS.

The word "POLITICS" is derived from the Greek Word "POLITEIA" and is defined as "the science and art of government. "Politikos" is a derivative of the Greek word "POLIS", a city. Politics, then, is the science which has to do with the management of the city, state and nation. The word "POLITICS" further tends to distinguish the science of the civil affairs of a nation, as distinguished from the religious or military affairs. If politics is the science of government, then in a government such as ours, politics is the concern of every individual citizen. If a citizen shall neglect that phase of life that is the political phase of life, he is neglecting one of the essential prerequisites for living.

The meaning of politics, therefore, is the concern that every citizen must feel about the management of civil affairs or the civil affairs of his city, state or nation. If the welfare of the community or the country is in the hands of politicians, then it becomes the duty of every citizen to give part of his thought and part of his time to the welfare of the state. In a complex society such as we live in today, it is as necessary to be active in the affairs of state as it is for a person to work or practice a profession or engage in gainful occupations. By that we do not mean to infer that every citizen must devote all of his time to politics any more that he would be required to study law or medicine or engineering, or accounting, or any other specialized field, because he may have problems in that particular field. To do that will necessitate abandoning any other field of endeavor and become a politician. To call a man a politician who is not versed in the science of government, would be a misnomer. A politician is or should be one who is versed in the science of government, in the art of governing—one who is skilled in politics.

Politicians are charged with the responsibility of devising all expedient means for the establishment of government of the commonwealth to hold and contain

the people in order and require them to have due care for the rights of others. To neglect one's duty towards the affairs of state would be to allow the affairs of state to fall in the hands of what are described as "POLITICASTERS"—petty politicians, pretenders to political knowledge or influence. But if the politicians or those in charge of the affairs of state know that they have an intelligent responsive citizenry, they will not allow themselves to become "Politicasters". They will be politicians in the true sense of the word and they will remain as such so long as they know that the people will not be tolerant of any transgressions.

2. **Our Youth and Political Leadership,** by JAMES A. GEROULIS.

I am thankful and appreciative for the honor given me to contribute to the discussion of a most vital and pressing subject of the day. The aim of the Hellenic Bar association is to portray, indicate and encourage the great role that the Greek-American element must play in all fields of endeavor, and particularly, in education and in government.

To expound, even generally, the subject of "Our Youth in Politics" within a small space, is an impossible task. However, we can briefly touch upon the most essential features of what should comprise the background, attitude, efforts and aim and purpose of the Greek-American youth in the political arena of our government, local, state and national.

Today, more than ever in history, our society is in dire need of leadership of the highest caliber. Leadership is an art - the art of influencing human behavior - the ability and power to handle men. In every walk of life, in every industry, in every science, in every phase of human endeavor, in every government, there are leaders and there are followers. Progress and success depend upon the character and quality of leadership. Leadership involves understanding, analyzing, predicting and controlling men's behavior. Inherent and acquired personal traits, indicative of the will to lead, of the character to inspire confidence, of the attainment of an assigned objective - all of these elements constitute the very essence of leadership. No other field of endeavor than an active participation in the affairs of our government - the political arena, if you please - affords a more suitable battleground upon which these elements of leadership are recognized, developed and mastered. Leadership is government, in my personal conviction, is and constitutes the greatest human accomplishment.

It is therefore obligatory upon the Greek-American youth to become leaders in our government and take an active part in its political operation. Our youth should and must contribute the knowledge, ability and sagacity in the everyday workings of our local, state and national governmental structures. We should and must impress our inherent characteristics of leadership from the glorious era of immortal Greeks into the political heritage of American Democracy.

Our political system, local, state and national, affords an excellent opportunity to display the traits of leadership which I mentioned. The foundation of our political structure is a representative form of government. The authority to govern emanates from the people - it is a delegated power of the people, by the people and for the people. The same pattern

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of structure is found and the same division of owers is made in our local, state and national governments. The legislative, administrative and judicial functions are clearly separated. Thusly, one immediately observes the great variety afforded him in becoming a part of this great governmental machine. The farmer, laborer merchant, industrialist, professional man - all can be and do constitute an integral part of it.

There is no reason, therefore, that our youth, of whatever status in life, should abstain from becoming a cog of this great wheel of democracy.

The history of our illustrious country has clearly established that not only men of every walk in life, but all men, regardless of color, creed or religion, have built this arsenal of democracy called the United States of America. Every minority has contributed its culture and tradition, its traits and characteristics, its knowledge and ability, to enrich our intellectual and political heritage. Ours is the only country in the world to welcome within its borders and to give its opportunities to all men and women of other nationalities. The rise to power and influence of the minority groups bespeak the real freedom that exists in political representation in our great democracy. Let this opportunity be an inspiration to the Greek-American youth to attain for its group a deserving place, through political representation, in all levels and in all branches of our local, state and national government.

I regret that due to shortness of space allowed and the magnitude of the subject, I cannot at this juncture delve into the types of Greek-American political leadership, both past and present, and to the program that our youth should follow in the future, in order that the Greek-American element reach its goal of political representation in our government. I do trust, however, that other colleagues will follow up on this particular discourse.

In closing, I reiterate that the Greek-American communities in the United States can be proud of their youth, that their youth will most assuredly assume an outstanding leadership in the political activities of our government, that their morals and esprit de corps are of the highest standards, and that, our youth, through its zeal and personal pride, will fulfill and accomplish its mission of gaining political representation in our government from the lowest to the highest offices of the land.

(To be Continued)

## PYTHAGORAS, THE GLORY OF GREECE

(Continued from Page 13)

struck most Mediterranean countries, with resultant destruction of the Peisistratidae tyranny at Athens, and the Tarquin monarchy at Rome. Demogogues came to the forefront, and in Krotona, Kylon, Ninon, and others, who envied and hated Pythagoras incited mobs against him and the oligarchial senate. According to some accounts the Sage was burned to death in Milo's house at Krotona, circa 509-508 B. C., while, according to others, he escaped to Metapontum, where he died in a temple after four years sojourn in that city. The Sage appears to have been about eighty years old when he died. His widow succeeded him as head of the school, which existed in Italy for the next two centuries, when it was removed to Thebes.

# GREECE IN GEORGIA

By CHARILAOS G. LAGOUDAKIS

Georgia has its Athens and Sparta, its Corinth and Olympia, its Attica and Arcadia, its Apollo and Vulcan, its Macedonia and Alexandria, its Homer and Smyrna, its Climax and Enigma, its Alpha and Omega . . .

These and other place-names in Georgia accent the Greek revival in the South and illustrate one of the underlying motives in American nomenclature —harking back to the Golden Age of Pericles. And one single name, Ypsilanti, links the three million Georgians of the Cracker State with the eight million modern Greeks. Demetrios Ypsilanti was the first in 1821 to lead his fellow Greeks on the path of national freedom. Three years later a pioneer of the American frontier made Ypsilanti a place-name; it was Judge Woodward who had planted the Greek hero's name in the Territory of Michigan as a symbol of valor and freedom. The name was later transplanted to Georgia and North Dakota. Today the fifty-odd Georgians in Talbot County may wonder why their village carries this strange sounding name, Ypsilanti, but they know it rhymes with "Its a shanty," and for short they call it "Ypsie."

The War of Greek Independence (1821-30) gave an impetus to the classical trends in America which had begun after the American Revolution. Along with Oxford and Cambridge, the name Athens took its place in American nomenclature as a fitting designation for the new seats of learning. Ohio may have preceded Georgia by a year in the use of the name Athens to mark a center of culture, but the Athens of Georgia is the largest and the best known of all the forty-odd Athenses in the Union. Existing records are inconclusive as to who christened the Athens in Georgia. The **Augusta Chronicle** mentioned the name on July 25, 1801, in connection with Governor John Milledges gift of 633 acres for the site of Franklin College. The name Athens may have been suggested by Milledge himself or given by the president of the University, Josiah Meigs, who laid out the town. But Professor Coulter, the most recent investigator of Georgia's history, surmised that the local postmaster had selected the name. Whoever the godfather, in Milton's line Athens is the "eye of Greece, mother of arts and eloquence, to famous wits . . . " — an appropriate name for the growing Franklin College community in Georgia.

And so it came to pass that this early Greek placename in Georgia set the pattern for adopting more names from Greek mythology and history: Arcadia, in Liberty County, recalls the land of idyllic joys in Peloponnesus; Apollo, in Putnum County, pays reverence to "the archer of the skies and bearer of the silver bow"; Cyrene, in Decatur County, commemorates the nymph beloved by Apollo; Ceres (Demetra), in Crawford County, stands for growth; and there is Etna in Polk County and Vulcan in Walter County—Etna, where Vulcan had his smithy!

The story of Atlas and Atlantis is in the name of Atlanta; Engineer J. Edgar Thomson, who had conceived the name in 1845, must have known some Greek when he wrote to Richard Peters of the Georgia Railroad: "Eureka! — Atlanta, the terminus of the Western and Atlantic Railroad. Atlantic, masculine; Atlanta, feminine." And so what was once Marthasville—a token to the beauty of Governor Lumpkin's daughter—became Atlanta, a more fitting name for a railway terminus. Thomson may not have thought of Atlas, the symbol of strength, and those who christened the land of William Oglethorpe were probably unaware of the Greek word **georgia,** which means agriculture. Actually, Atlanta took its name from the Atlantic Railway and Georgia was named after King George II of England; but the root of the one and the ending of the other give these two place-names their Greek flavor. The suffix "ia"—as in the Greek place-names Ionia, Beotia, Akarnania—provides the classic touch of Georgia's Koskia, Cornelia, Vidalia, Listonia, Ophelia, Aonia, Auraria, Artesia, Magnolia, Gordonia, Astoria, Sylvania and Clarkia. These place-names have the Greek ending of feminine nouns.

In Archimedian style, the Atlanta Railway engineers exclamation "Eureka!" (I have found it) is the name of three places in the counties of Dodge, Screven and Dooly. Thus, for the one who discovered the waters in Screven County, the place would have no other name but Eureka Springs. In contrast, Eulonia in McIntach County has no specific meaning, but the prefix "Eu" and the suffix "ia" give the name a strong Greek color. For those who christened Lithonia in DeKalb County, the Greek way of saying Stone Town was preferable. And the village Eudora may reveal the hopes of those who christen it in Greek: "good gifts." In like manner, the fifty-odd residents of Philomath in Oglethorpe County have the distinctoin of being "friends of learning" in Greek terms.

These names issue out of the Greek language, as does Trion in Chattooga County, named after the trio (two judges and a colonel) who had erected in 1847 a mill around which the town grew. But whether the post village Philema in Lee County has any Greek connection is up to those who coined the name. In Greek it means a kiss. And to these Georgia place-names should be added the ones taken from the Greek alphabet: Alpharetta, Delta, Omecron and Omega.

It is open to question whether one should include in this record of Georgia's Greek name-places such as Climax, Mystic, Enigma, Asbestos, Cyclone, Hermitage, Myra, Oasis and Zenith. These names are today as much a part of the English language as they were once of the speech of Socrates and Aristotle. They belong, however, to

(Continued on Page 63)

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## ANCIENT GREEK COOKERY

(Continued from Page 25)

them on a clean kneading-board and dry them well, then knead them with the hands. When they are well kneaded, add gradually the four pounds of ordinary wheat flour. Shape the dough into sheets and put them in a basket to dry, taking pains to keep them clean. Then make the individual sheets. After kneading, pick them up with a clean cloth saturated with olive oil, wipe them off carefully, and oil them. Then the sheets will be ready. Heat well the hearth where the cake is to be baked, and the cover as well. Then sprinkle the two pounds of semolina and knead it, shaping it into a thin bottom crust. Take fourteen pounds of sheep's cheese that has not turned sour and is perfectly fresh and put it in water. Soak it, changing the water three times. Then take it out and dry it well, but gradually, using the hands. When it is well dried, put it on a kneading-board. When you have dried all the cheese, work it with the hands on a clean kneading-board and shred it as finely as possible. Then take a clean flour sieve and sift the cheese upon the kneading-board. Then add four and a half pounds of good honey and mix this well with the cheese. Put the sheet of cheese that is to be used as a belt for the cake on a board one foot wide. Lay down a base of oiled bay leaves and start building up the cake. First put a single sheet of dough made from ordinary flour and hulled wheat grits over the entire undercrust, then overlay a sheet of cheese and honey from the kneading-board, and keep on adding alternately until you have used up all the cheese and honey. Place larger sheets over the top, then draw together the bottom sheet and mark it with a pattern. Reduce and moderate the fire in the hearth. Put the cake on to bake, covering it with the heated cover and heaping coals above and around it. Be careful to bake it thoroughly and gradually. Remove the cover for inspection two or three times. When the cake is baked, remove it and smear honey over it. This will make a cake half a peck in size.

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### TEN POST-WAR WAR GREEK NOVELS

(Continued from Page 39)

**The Bell of Holy Trinity** is a vivid picture of some of Greece's earlier adventures which, alas, were reiterated with enlarged intensity and cruelty so recently.

* * *

The aforementioned ten books are characteristic examples of the postwar Greek novel's rich crop with both its merits and defects. As works of pure literature some of them are excellent and may without a doubt stand comparison with similar novels elsewhere. But perhaps their greatest significance for today is the message they give to the world: a message of dignity, courage and sacrifice for the cause of freedom, justice and peace in a democratic world. It is, surely, this message that Mrs. Roosevelt perceived in a similar French book which led her to formulate the statement put at my article's top and which I would like to repeat: "I think it is well for us who have forgotten so much of that period to read about it now, just to remind ourselves that we never want to go through such things again if possible." For, as Professor Hallowell declared recently: "If we value our physical existence more than we value our freedom, we cannot successfully defeat an aggressor . . . If we are to preserve our freedom at home and extend it throughout the world, it must be in terms of a conception of freedom which is universal, dynamic and creative." And the example of eternal Greece is a conspicuous and convincing evidence to that respect. Her recent adventures, so powerfully shown in the above-mentioned postwar novels as well as in others not mentioned here, confirm once again the truth of that statement. It is for that reason that I wish to urge all Americans, especially those of Greek descent, to read those books, if they like to know Greece, to understand her problems, and to appreciate her achievements won by unselfish toil for the benefit of humanity.

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### GREECE IN GEORGIA

(Continued from Page 59)

the galaxy of Greek place-names in Georgia, together with the names Irene, Helen, Ophelia and Alexander.

More directly, Athens and Sparta are the names of the Greek city states that inspired Georgia's Greek revival. The Doric colonnades to be seen in the Athens of Clark County are in line with the Doric porticoes adorning many of the old houses from Atlanta to Savannah. The Cyclorama (circle-view) Building in Atlanta features the Ionic columns and pilasters. And the Middbrooks, Wynn-Clinch and Sayre-Turner houses in the Sparta of Hancock County are notable examples of "Greece in Georgia." It was against this background that more Greek names, as Corinth in Heard County, Attica in Jackson County, Argo in Fannine County, Attica in Jackson County, Argo in Fannine County, Macedonia in Miller County, Olympia in Lowndes County and Smyra in Cobb County, found their place in Georgia.

The story of Smyrna as an American place-name goes back to colonial days. In 1768, an enterprising Englishman, Dr. Andrew Turbull, imported about two hundred Greeks from Mani (Laconia) and settled them in what is now Velusia County in Florida. He named the place New Smyrna to honor the hometown of his Greek wife. This was the first Smyrna in the New World. Since then the name was adopted by twenty other states, including Georgia. Too, Smyrna might recall the birthplace of the father of epic poetry, for whom Georgia has a place in Banks County—Homer.

In contrast to New England's almost total lack of Greek place-names, Georgia's galaxy of Greek place-names parallels the "classical belt" of the Midwest, and it shows the imprint of a classicism which had swept the South during the first half of the nineteenth century. Many of the Souths old white houses with Greek porticoes are tumbling down, but the Greek names on the land will remain as symbols of noble feelings and thoughts.

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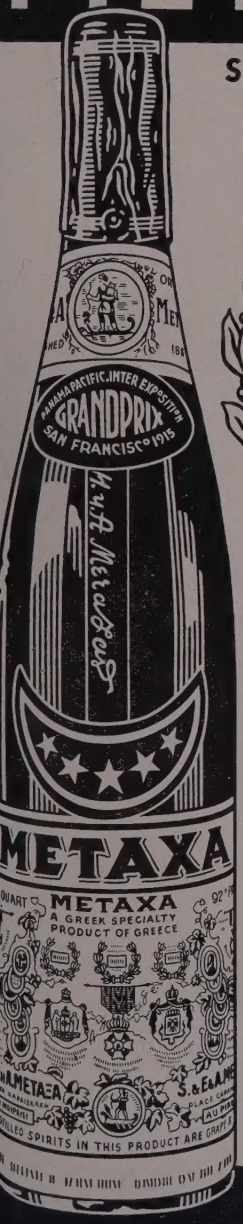


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